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Let his portion be with the Beasts in the Grass of the Earth Let his heart be changed from Man's
and let a Beasts heart be given unto him And he was driven from Men and did eat
Grass till his hairs were grown as Eagles feathers and his Nails like Birds Claws 4th Ch. Daniel

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AN
ESSAY
ON
ABSTINENCE
FROM
ANIMAL FOOD,
AS A
MORAL DUTY.

BY JOSEPH RITSON.

Unde fames homini vetitorum tanta ciborum,
Audetis vesci, genus ô mortale? quod oro,
Ne facite; et monitis animos advertite nostris.

OXFORD. OVIDIUS.

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“ Je n'ai pas la témérité de prétendre réformer le genre humain, mais assez de courage pour dire la vérité, sans me soucier des criailleries de ceux qui la redoutent, parce qu'ils ont intérêt de tromper notre espèce, ou de la laisser dans des erreurs dont ils sont eux-mêmes les dupes.”

Diderot, *Code de la Nature.*

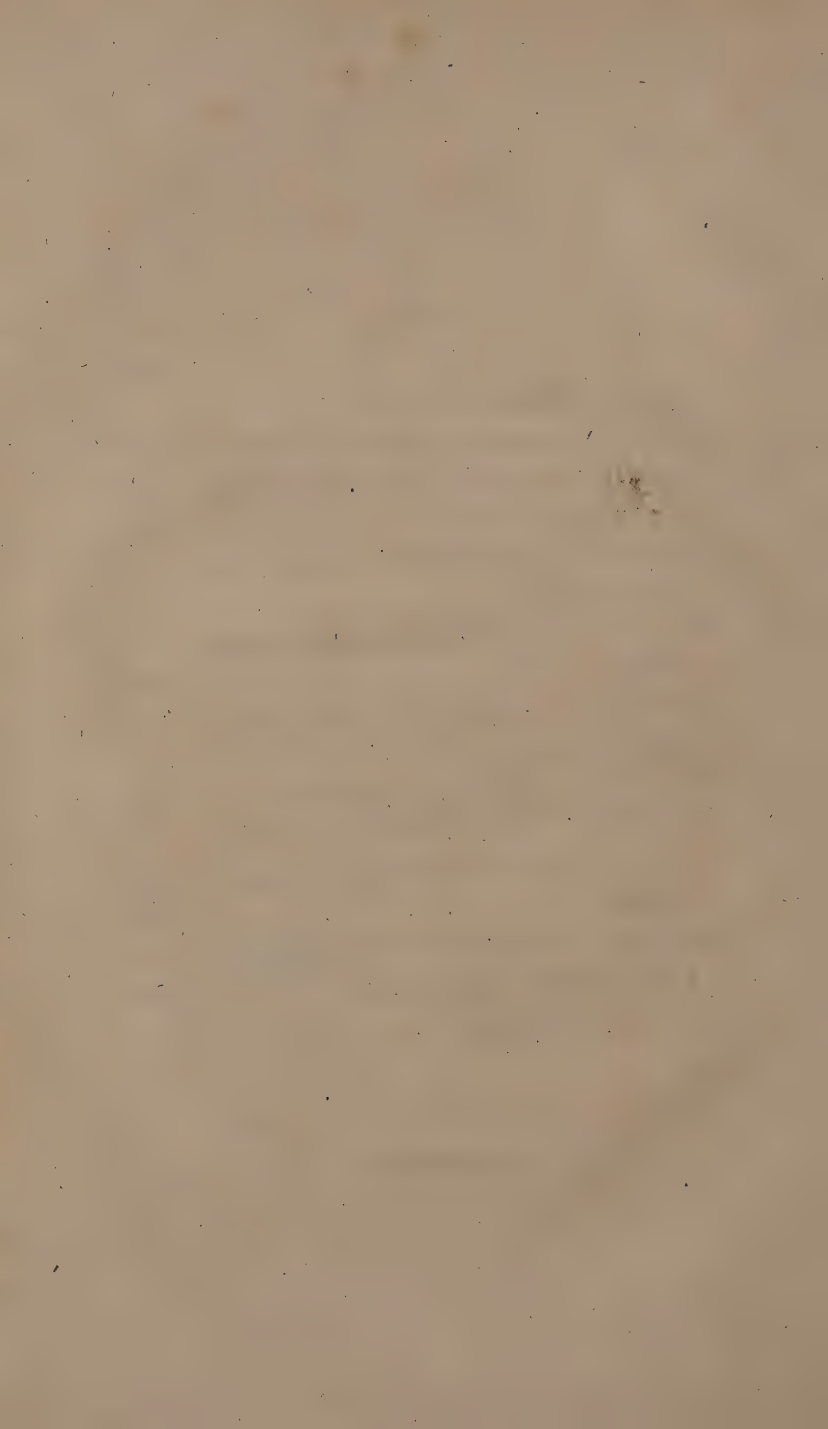
“ It is an unpopular attempt to attack prejudices establish'd by time and habit, and secur'd by the corruptions of luxurious life. It is equally unpleasant to attempt the reformation of abuses, without the least prospect of success: yet there is a secret pleasure in pleading the cause of humanity and helpless innocence.”

Doctor Gregorys *Comparative view.*



CONTENTS.

	Page
CHAP. I. <i>Of man.</i>	1
CHAP. II. <i>Animal food not natural to man.</i>	41
CHAP. III. <i>Animal food not necessary for the purpose of strength or corpulency.</i> .	57
CHAP. IV. <i>Animal food the cause of cru- elty and ferocity.</i>	86
CHAP. V. <i>Animal food the cause of human sacrifices.</i>	102
CHAP. VI. <i>Human flesh the consequence of animal food.</i>	124
CHAP. VII. <i>Animal food pernicious.</i> .	146
CHAP. VIII. <i>Health, spirits, and quick- ness of perception promoteed by a vegeta- ble diet.</i>	148
CHAP. IX. <i>Nations and individuals sub- sisting entirely on vegetable food.</i> . . .	163
CHAP. X. <i>Humanity.</i>	206



ABSTINENCE

FROM

ANIMAL FOOD.

CHAP. I.

OF MAN.

HESIOD, the Grecian poet, if not the most ancient of all writeërs whose works are preserve'd, is, unquestionablely, the next to Homer, whom, however, he is generally thought to have precedeëd.* He flourish'd about 945 years before the commencement of the christian aera ;

* It may be infer'd, perhap, from the Theogony of Hesiod, that he was wel acquainted with the writeings of Homer ; since he mentions the names of Peleus, Thetis, Anchises, Aeneas, Circe, Ulysyes, and Calypso ; imaginary deitys or heros, which, in all probability, made their first appearance in the Iliad or Odyssey. According to Aulus Gellius, " writeërs are not agree'd concerning the ageës of Homer and Hesiod. Some affirm, that Homer was more ancient than Hesiod, among whom are Philochorus and Xeno-

and says, concerning the origin of man, a subject not touch'd upon by Homer,

“ Soon as the deathless gods were born, and man,
A mortal race, with voice endow'd, began
The heavenly powers from high their work behold,
And the first age they stile an age of gold.”*

Ocellus Lucanus, a Greek philosopher, nearly of the time of, if not contemporary with, Pythagoras, and, peradventure, his pupil, or of that school,† wrote a treatise, still extant, and frequently

phanes; others think him younger, as L. Accius, the poet, and Ephorus, the historian: but Marcus Varro, in his first book *de imaginibus*, says, “ It is by no means evident which was the more ancient; but there can be no doubt but that they live'd partly in the same period, which appears from an epigram inscribe'd on a tripod, which is say'd to have been deposited by Hesiod on mount Helicon. Accius, in the first of his *Didascalicks*, uses some trite arguments to prove that Hesiod was the older. “ Homer,” says he, “ whilst in the begining of his poem he asserts that Achilles was the son of Peleus, has not aded who Peleus was, which he doubtless would have done, if it had not appear'd to have been already mention'd by Hesiod: of the Cyclops,” also, he ads, “ and particularly that he had but one eye, he would not have pass'd over so remarkable a thing, if it had not been already declare'd in the verses of Hesiod.” (B. 3, C. 11.)

* *Works and days*, B. 1. The *Theogony*, or generation of the gods, is a different poem.

† At any rate he is mention'd by Plato and Diogenes Laërtius.

printed, to prove that the universe, and every thing therein contain'd, are eternal and imperishable.* “Nor, in truth,” says he, “is the begining of the human species, nor, in like manner, that of other animals, but the attributes and disposition of the world, as it allways exists, so, likewise, is it necessary that those things which are contain'd and digested therein should allways exist, inasmuch as the world, in the first place, allways remains ; for which reason its parts are to be place'd along with it ; its parts, i say, heaven, earth, and those things which are place'd therein ; for not without them, but with them, and out of them, is the world compose'd : but, as the parts exist at the same time, they are place'd along with them, as with heaven, the sun, moon and stars, as well infix'd in certain placeës as wandering ; with the earth, animals, roots, and plants, gold and silver ; with the sublime and aërial region, the airs and winds ; moreover, allso, the change into warmer or colder power consists : for, that is the property of heaven itself, that it may have those things within itself which its compass embraceës : of

* Περὶ τῆς τῆ παντὸς φύσεως, *five*, *De universi natura*, in *Gales Opuscula mythologica*, &c. Cam. 1671.

the earth, that it may sustain the plants, which grow out of it, and the animals, which take from it their food. The sublime and aërial part challengeës this for itself, that those things which can be made therein may be made accordingly. Since, therefor, in every part of the world is place'd some supereminent species of animals, for instance, in heaven the gods, upon the earth men, below daemons, it is necessary that the human race should be perpetual."* Pythagoras himself, as wel as Archytas of Tarentum, is say'd to have held the same opinion.†

"The Aegyptians," according to Herodotus, "who live'd before the reign of Psammeticus, thought themselves the most ancient people of all the world : til they were confuted by a stratagem of that monarch ; which, being perfectly fabulous and absurd, is unnecessary to be describe'd. For my own part, ads he, i am not of opinion that the Aegyptians are precisely coætantaneous with the country which the Ionians call *Delta* ; but that they allways were, since men have been."‡ In another passage he mentions a space of "seventeen thousand years before the reign of Amasis ;" and has, elsewhere, a calcu-

* *Ibi*, B. 3. † *Ibi*, P. 3. ‡ *Euterpe*.

lation of 341 generations, or 11,340 years. From Bacchus, he says, to the reign of Amasis they reckon'd no less than 15,000 years; and say'd they knew these things with certainty, because they had allways compute'd the years, and kept an exact account of time.* Aristotle calls them the most ancient of all mortals.†

The Athenians gave out that they were produce'd at the same time with the sun and assume'd to themselves the honorable name of Αὐτόχθονες, which word signifies persons produce'd out of the same soil that they inhabit: for it was an old opinion, and almost every where receive'd among the vulgar, that, in the begining of the world, men, like plants, were by some strange prolifick virtue produce'd out of the fertile womb of our common mother, Earth; and therefore, the ancients generally call'd themselves Γηγενεῖς, sons of the earth, as Hesychius informs us: alludeing to the same original, the Athenians sometimes stile'd themselves Τέτλιγες,

* *Ibi.* Plato, in *Critias*, p. 1100, reckons the amount to be 9000 years; from what time a war was reported to have existed between all those who inhabited beyond and about the columns of Hercules.

† *Of a republick*, B. 7, C. 10.

grasshoppers; and some of them wore grasshoppers of gold, binding them in their hair, as badgees of honour, and marks to distinguish them from others of lateer duration, and less noble extraction, because those insects were believe'd to be generateed out of the ground.*

Of the origin of men, says Diodorus the Sicilian, who professes to give an accurate account (as far as the antiquity of the matters wil admit) of the generation and original of mankind, there are two opinions amongst the most famous and authentick naturalists and historians. Some of these are of opinion that the world had neither begining nor ever shal have end; and likewise say, that mankind was from eternity, and that there never was a time when he first began to be. Others, on the contrary, conceive both the world to be made, and to be corruptible, and that there was a certain time when men had first a being. For whereas all things at the first were jumble'd together, heaven and earth were in one mass, and had one and the same form:

* Potters *Antiquities of Greece*, i, 2. cites Menander Plato and Hesychius (as above), *In voce Γηγενης*. Plato, in *Critias*, says that *Atlantes*, the first born son of Neptune by Clitonis or Clito, was king of the whole Atlanticks, and the second son was *Autocbthones*.

but afterward (they say) when corporeal beings appear'd one after another, the world at length presented itself in the order we now see; and that the air was in continual agitation, whose firey part ascended together to the highest place, its nature (by reason of its levity) tending allways upward; for which reason, both the sun and that vast number of stars, are contain'd within that orb. That the gross and earthy matter (cloted together by moisture) by reason of its weight sunk down into one place, is continually whirling about; the sea was made of the humid parts; and the muddy earth of the more solid, as yet very moorish and soft, which by degrees at first was made crusty by the heat of the sun, and then after the face of the earth was parch'd, and as it were fermented, the moisture afterward in many placeës bubble'd up, and appear'd as so many pustles wrap'd up in thin and slender coats and skins; which may be even seen in standing ponds and marshy placeës, when, after the earth has been pierce'd with cold, the air grows hot on a sudden, without a gradual alteration: and whereas moisture generates creatures from heat, as from a feminal principle, things so generate'd, by being inwrap'd in the dewy mists of the night, grew and increase'd and in the day so-

lidateëd, and were made hard by the heat of the sun; and when the births includeëd in these ventricles had receive'd their due proportion, then these slender skins being burst asunder by the heat, the forms of all sorts of liveing creatures were brought forth into the light; of which those that had most of heat mounted aloft, and were fowl, and birds of the air; but those that were drossy, and had more of earth, were number'd in the order of creeping things, and other creatures alltogether use'd to the earth. Then those beasts that were naturally watery and moist (call'd fishes) presently hasteëd to the place con-natural to them; and when the earth afterward became more dry and solid by the heat of the sun, and the drying winds, it had not power at length to produce any more of the greater liveing creatures; but each that had an animal life, began to increafe their kind by copulation: and Euripides, he ads, the scholar of Anaxagoras, seems to be of the same opinion, concerning the first creation of all things; for, in his *Menalippe*, hes has these verseës:

“ A mass confuse'd heaven and earth once were
Of one form; but, after separation,
Then men, trees, beasts of th' earth, with fowls of th' air,
First sprang up in their generation.”

But, continues he, if this power of the earth to produce liveing creatures, at the first origin of all things, seem credible to any ; the Aegyptians do bring testimonys of this energy of the earth, by the same things done there at this day. For they say, that about Thebes in Aegypt, after the overflowing of the river Nile, the earth being thereby cover'd with mud and slime, many placeës putrefy through the heat of the sun, and thence are bred multitudes of mice.* It is certain, therefor, that out of the earth when it is harden'd, and the air change'd from its due and natural temperament, animals are generateëd : by which means it came to pass, that, in the first begining of all things, various liveing creatures proceeded from the earth : and these, says he, are the opinions touching the original of things. But (he proceeds) men, they say, at first led a rude and bruteish sort of life, and wander'd up and down in the fields, and fed upon herbs, and the natural fruit of the trees. Their words were confus'd, without any certain signification ; but by degrees they spoke articulately, and made signs, and giving proper terms to every thing

* The mud of the Nile, it is believe'd, has, for some time past, lost its generative or vivifying qualitys.

upon occasion ; at length their discourse became intelligible one to another : but being disperse'd into several parts of the world, they spoke not all the same language, every one using that dialect proper to the place, as his lot fell : upon which account there were various and all sorts of languages in the world ; and these associations of men first planted all the nations of the world. But forasmuch as what was useful for mans life was not already found out, this first race of mankind live'd a laborious and troublesome life, as being as yet naked, not inure'd to housees, nor acquainted with the use of fire, and altogether destitute of delicacys for their food. For not knowing as yet how to house and lay up their food, they had no barns or granarys where to deposit the fruits of the earth ; and, therefor, many, through hunger and cold, perish'd in the winter : but being at length taught by experience, they fled into caves in the winter, and lay'd up such fruits as were fit to keep ; and coming by degrees to the knowlege of the usefulness of fire and of other conveniencees, they began to invent many arts, and other things beneficial for mans life. What shall we say ? he adds, necessity was mans instructor, which made him skilful in every thing, being an ingenious

creature, assisted (as with so many servants) with hands, feet, and a rational soul, ready to put every thing in execution.*

Aristotle pronounces the world eternal; and consequently, ingenerate and incorruptible.†

Lucretius, the poet, who adopted the opinions of Epicurus the philosopher, and made use of his writings, extols this great master for having been the first who taught, that this world, and all things in it, were not made by the deity, but by a fortuitous concourse of atoms, and for delivering, by that doctrine, the minds of men from the fear of the gods, of death, and of punishments after death: all which doctrines he explains with ingenuity of argument, and elegance of style.

Pliny, the naturalist, would have his readers believe the world to be a god, eternal, unmeasurable, without beginning, and without end.

Since, however, it is absolutely impossible to demonstrate the origin of these things by fact or argument, reason or science, we must, of necessity, be content to embrace the sensible opinion

* B. I, C. I. See a beautiful description of the creation of the world, and the origin of man and other animals, in the first book of Ovids *Metamorphosis*.

† *Of heaven*, B. I, C. 12.

reported by Diodorus: "that mankind was from eternity; and that there never was a time when he first began to be."

Naturalists distinguish most, if not all, animals, by classes or *genera*: as the lion, tiger, leopard, and so forth, are say'd to be of the cat-kind, from a general resemblance, in form or figure, though not in size or strength, to that individual. Man, in like manner, may, with equal propriety, be arrange'd under the monkey-kind; there being the same degree of analogy between the man and the monkey, as between the lion and the cat; and there being, also, in each of these classes, intermediate animals of different sizeës, ranks, or degrees, by which the several species, which compose it, are approximate'd or connected, like the links of a chain: thus, between the cat and the lion, are the serval, the syagush, the lynx, the tiger-cat, the ounce, the panther, the leopard, and the tiger; and, just so, between the monkey and the man, are the maimon, the wandrow, the mandril, the gibbon or long-arm'd ape, the pongo, and the ourang-outang:* each gradually increasèing in

* See, upon the affinity or resemblance of the man and monkey kinds, Aristotles *History of Animals*, B. 2. C. 13, and

size and strength. Man, therefor, in a state of nature, was, if not the real ourang-outang of the

Tysons *Anatomy of a Pigmie*, p. 5, &c. Man, among other attempts at definition, has been denominated a *laughing animal*. Laughter, however, is not altogether peculiar to the human species. As mister Barrow was ascending the pass of *Rood-Sand Kloef*, the baboons, says he, from their conceal'd dens, in the sides of the mountain, *laugh'd*, *scream'd*, and *utter'd* such horrible noise's, the whole time, that, to a stranger, not knowing, from whence they proceeded, they excite'd no small degree of surprise, (*Travels in Southern Africa*, p. 70). The Hottentots, says captain Beeckman, are not, really, unlike monkeys or baboons in their gestures and postures, especially when they sit suning themselves, as they often do in great numbers.—When they speak, they seem rather to cackle like hens or turkeys, than speak like men, (*Voyage to Borneo*, p. 187). “The Bosjesmans,” according to Barrow, (p. 277), are amongst the ugliest of all human beings. The flat nose, high cheek-bones, prominent chin and concave visage, partake much of the apeish character, which their keen eye, always in motion, tends not to diminish,” (*Travels in Southern Africa*, p. 277). The apes correct their young in the manner of good christians. I once, says Labillardiere, witness'd a singular fact, which shews what authority these animals possess over their young. A large ape, that was follow'd by a very little one, thinking himself unobserv'd, took it up in one of its paws, and beat it for a considerable space of time with the other. If the ape, he adds, knew how to proportion the punishment to the offence, the cub must have been very naughty, for he got a most severe beating (*Voyage in search*

forests and mountains of Asia or Africa at the present day, at least, an animal of the same family, and very nearly resembling it. The formation, the anatomy, the strength, the general appearance, of the two animals, are much the same, or would, at least, be so in a state of nature. Each would make the like use of its hands and feet; for it can be prove'd, not onely, that man, in such a state, would frequently make use of his hands for feet, and walk upon all-four; but, also, that the ourang-outang frequently stands and walks, erect, like a civilize'd man, and occasionally useës a staf. Their food, their habits, their employments, and mode of life, would, likewise, be precisely, or nearly similar; and, in a word, without depriveing man of his preëminent situation at the head of his class, the resemblance between him and the ourang-outang is too strong to deny that they are, at least, distinct species of one and the same genus.*

of *La Perouse*), i, 137. The natives of New Holland are cover'd with vermin. We admire'd the patience of a mother, who, like most of the blacks, crush'd these filthy insects between her teeth, and then swallow'd them. It is to be remark'd that apes have the same custom [which is well known to the Spanish virgins, particularly toward their sweethearts].

* See doctor Tyfons *Anatomy of a Pygmie*, p. 92, &c.

“The form of the orang-outang,” says the ingenious Smellie, “makes the nearest approach to the human; and the arts he employs for his defence, the actions he performs, and the sagacity he discovers, are so astonishing, that some philosophers have consider’d him as a real human being in the most debase’d stage of society.”* Man, indeed, by some singular and unaccountable accident or event, has acquired the art of forming articulate sounds, and applying them to the expression of ideas and things, which, aded to his social intercourse, and the habits of civilize’d life, has raise’d him to a far superior and more elevate’d rank: but this can be no solid objection to the present system, as language is no more natural to man than to many other animals, which actually make use of it: as the parrot, for instance, the raven, the magpie, the jack-daw, and the starling; and, possibly, even, the ourang-outang, and the rest of the monkey tribe.†

where he gives the several and respective instancees in which his “*orang-outang* or *Pygmie* (not the best or nearest species) more resemble’d a *man* than *apes* and *monkeys*,” and *vice versa*. Compare, likewise, the engrave’d figure of the skeleton of this animal with that of a human being, and see how much or little difference there is between them.

* *Philosophy of natural history*, i, 53.

† The negros say, of the monkeys, that they can speak if

No man, left to himself from the moment of his birth, would ever be able to utter an articulate

they wil, but are afray'd to confefs it, lest they should be made to work : and Goldsmith, from Buffon, gives a curious account of the *Ouarine*, a species of monkey remarkable for the loudness and distinctness of their voice, and still more so for the use to which they convert it. " I have, frequently, been a witness," says Morgrave, " of their assemblys and deliberations. Every day, both morning and evening, the ouarines assemble in the woods, to receive instructions. When all come together, one among the number takes the highest place on a tree, and makes a signal, with his hand, to the rest to sit round, in order to hearken. As soon as he sees them plac'd, he begins his discourse, with so loud a voice, and yet in a manner so precipitate, that, to hear him at a distance, one would think the whole company were crying out at the same time : however, during that time, one onely is speaking, and all the rest observe the most profound silence. When this has done, he makes a sign, with his hand, for the rest to reply ; and, at that instance, they raise their voices together, until, by another signal of the hand, they are enjoin'd silence. This they as readily obey ; til, at last, the whole assembly breaks up, after hearing a repetition of the same preachment." (*History of the earth*, iv, 226). This kind of monkey seems to be of the presbyterian or methodist persuasion, which enthusiasts, at least, they appear to imitate in their religious exhortations. He, also, proves " that articulation is not natural to man ;" and that language was the invention of society, and rose from natural inarticulate cries.

Doctor Tysons *Pygmie* was " the most gentle and loving creature that could be. Those that he knew a ship-board he would come and embrace with the greatest tenderness, opening

found ; language or speech must be taught to (as it was, most probably invented by) young children, and is the effect of education, not of nature : but of this more hereafter.

The translator of *The history of voyageës*, as cited by Rousseau, tells us that there is found in the kingdom of Congo a great number of those large animals call'd in the East-Indies ourang-outang ; forming a kind of middle order of beings between men and baboons.* Battel relates, that, in the forests of Mayomba, in the kingdom of Loango, there are two sorts of monsters the biggest of which are call'd *pengos*, and the other *enjokos*. The former, says he, are exactly like men, but much largeër and taller. Their face is human, but hath very hollow eyes. Their hands, cheeks and ears, are quite bare of hair to their eye-brows, which are very long. The other parts of their bodys are pretty hairy, and the hair is of a brown colour. In fine, the onely thing by which they can be distinguish'd from the human species is the form of their legs, which

their bosoms, and clasping his hands about them ; and, though there were monkeys abroad, 'twas observe'd he would never as sociate with them, and, as if nothing akin to them, allways avoid their company." (*Anatomy*, &c. p. 7.)

* Notes on *Inequality of mankind*.

have no calves.* They walk erect, holding the hair of their neck in their hands. They reside in the woods, where they sleep in the trees, making a kind of roof over them, to screen them from the rain They march, sometimes, in companys, and kill the negros who traverse the forests; and even attack the elephants that come to feed near their haunts, which they belabour, with fists and sticks, and put to flight. When full-grown, they are never taken alive; being so robust that ten ordinary men would not be able to manage one of them. When one of these animals dyes, the others cover its body with a heap of leaves or branches of trees. Purchas adds, that, in the conversation he had with Battel, he was told by him, that a pongo carry'd off from him a little negro, who stay'd a whole month, among these creatures. Battel has not describe'd the second kind of monster. Dapper confirms that the kingdom of Congo is full of those animals, which, in India, are call'd ourang-outang, or the inhabitants of the woods, and which the Africans call *quojas morros* [r. *quoias*].

* This is the case of many a man. In our own country, "You have sent your calves to grass" is a proverbial pun. Doctor Tyson, however, expressly says "Our pygmie *bad calves* in his legs." (*Anatomy*, &c. p. 23.)

morrou]. This creature, he says, bears so near a resemblance to man, that some travelers have been foolish enough to think it might proceed from a woman with a monkey, a chimerical notion, explodeëd, even, among the negros ; ... who tel very strange storys of this animal ; assuring us that the male wil not onely ravish women and girls, but that he hath the courage to attack men though they are arm'd.*

“ The monkeys, apes, and baboons [of the iland of Borneo],” says captain Beeckman, “ are of many different shapes ; but the most remarkable are those they call oran-ootans, which, in their language, signifys men of the woods. These grow up to be six feet high ; they walk upright ; have longer arms than men ; ‘ tolërably’ good faceës (handsomeër, i am sure, than some Hot-tentots that i have seen) ; large teeth, no tails nor hair, but on those parts where it grows on human bodys. They are very nimble-footed, and mighty strong. They throw great stones, sticks, and billets at those persons that offend them. The natives do really believe that these were formerly men, but metamorphosë’d into beasts for their blasphemy. They told me many strange storys of them. I bought one, out of

* Rousseaues Notes to his *Inequality of mankind*.

curiosity, for six Spanish dollars: it live'd with me seven months, but then dye'd of a flux. He was too young to shew me many pranks; therefore, i shal onely tel you he was a great thief, and love'd strong liquors; for, if our backs were turn'd, he would be at the punch-bowl, and very often would open the brandy-case, and put it very carefully into its place again.* He slept lyeing along, in a human posture, with one hand under his head.† He could not swim, but i know not whether he might not have been capable of being taught. If, at any time, i was angry with him, he would sigh, sob, and cry, til he found that i was reconcile'd to him; and, though he was but about twelve months old

* Doctor Tyson relates of his *pygmie*: "Once it was made drunk with punch, but it was observe'd, that, after that time, it would never drink above one cup, and refuse'd the offer of more than what he found agree'd with him." (*Anatomy*, &c. p. 30.)

† "After our *pygmie* was taken," says doctor Tyson, "and a little use'd to wear cloaths, it was fond enough of them; and what it could not put on 'its' self, it would bring in 'its' hands to some of the company, to help 'it' to put [it] on. It would lie in a bed, place 'its' head on the pillow, and pull the cloaths over 'it', as a man would do"...It was very full of lice, he ads, exactly like those on human bodys: *Signor Rhedi* observeing in most animals a particular sort of louse.

when he dye'd, yet he was stronger than any man.*

“ I myself,” says lord Monboddo, “ saw at Paris one of these [ouran-outangs], whose skin was stuf'd...He had exactly the shape and features of a man; and particularly i was inform'd that he had organs of pronounciation as perfect as we have. He live'd several years at Versailles, and dye'd by drinking spirits. He had as much of the understanding of a man as could be expected from his education, and perform'd many little officeës to the lady with whom he live'd; but never learn'd, to speak. I was wel inform'd too,” ads his lordship, “ of one of them belonging to a French gentleman in India, who use'd to go to market for him, but was likewise mute.” †

* *Voyage to Borneo*, 1718, p. 37. This young *outang* display'd more *intelligence*, and even possess'd much more strength, at the age of *twelve months*, than a *human being* (as he is call'd) was ever known to do at the age of *twelve years*. See Tyfons *Anatomy*, &c. p. 23.

† *Origin and progress of language*, i, 175. In a note, after quoting a passage from Rousseau, who rejects “ with great contempt, the notion of those who think that speech is natural to man,” his lordship observes: “ Now if we get over that prejudice, and do not insist that other arts of life, which the ouran-outangs want, are, likewise, natural to man, it is impossible we can refuse them the appellation of *men*.” He,

The writeër or compileër of these pageës was, a few years ago, told by a lady, who had it from another, of her own acquaintance, an eye-witness, of an ourang-outang, in the East-Indies, which was six feet high, and sat at table in the dress of a military officer : a guest, excessively disgusting to the fair and delicate spectatrefs !

The king of Dahomé, in Africa, is say'd to have a guard of men, who very much resemble monkeys, or, in other words, of monkeys, who very much resemble men ; and which are, doubtless, ourang-outangs. The Mocoës or Eboës, according to Edwards, “ appear to be the lowest and most wretched of all the nations of Africa,” and “ the conformation of the face, in a great majority of them, very much resembles that of the baboon.”*

Collins, in his description of the natives of New-Holland (or New South-Wales), says, “ Their noseës are flat, nostrils wide, eyes much sunk in the head, and cover'd with thick eye-

elsewhere, in the same volume, says he had hear'd of these human animals being seven feet high.

* *History of the West-Indies*, ii, 75. The three attendants of the Birman officer, who visited colonel Symes, squated upon their heels on the deck, in an attitude and manner much resembling baboons, although they were well-proportion'd strong men. (*Embassy to Ava*, i, 324.)

brows. Many," whom he saw, "had very prominent jaws; and there was one man, who, but for the gift of speech, might very well have pass'd for an ourang-outang. He was remarkably hairy; his arms appear'd of an uncommon length; in his gait he was not perfectly upright; and, in his whole manner, seem'd to have more of the brute, and less of the human species about him than any of his countrymen."* "The gift of speech," however, which he must, if at all, have acquire'd in his infancy, will not, alone, prevent his actually being what he "might very well have pass'd for."

"I could produce," says Rousseau, "several instanceës of human quadrupeds: particularly that of the child, who was found, in 1344, near Hesse-Cassel, where he had been suckle'd by wolves, and who use'd to say, afterward, at prince Henrys court, he would rather return to live with the wolves again, than to live among mankind.† He had contracted so invincible a habit of walking on his hands, that it was necessary to fasten pieceës of wood to him so as to keep him upright on his feet. It was the same," he says,

* P. 354.

† It is, by no means, credible, that this wolf-boy say'd this, or could utter a single syllable.

“ with another child, found, in 1694, in the forests of Lithuania, and train’d up among bears. M. de Condillac says, he did not shew the least sign of reason, but walk’d on his hands and feet, and had no articulate speech, but utter’d some uncouth sounds, unlike the language of other men. The little savage, carry’d from Hanover to the court of Engleland, some years ago [1718], was, with great difficulty brought to walk upon his legs.* In 1719, two other savageës were found in the Pyrenean mountains, runing up and down like quadrupeds.” †

A girl was caught, in 1731, in the environs of Chalons sur-Marne, and educateëd in a convent. She relateëd as soon as she was able to speak, that she had live’d in the woods with a female companion, and that she had unfortunately kil’d her, by a violent blow on the head, one day, when, upon finding a chaplet under their feet, they disputeëd about the exclusive possession of it.

The young savage of Aveyron, a child, about eleven or twelve years of age, who had been

* This was Peter the wild boy, who, to the editours knowledge, could, when *he* saw him, walk very wel, on two legs, though he could scarcely utter three words, *king*, *cawen*, *Lunny*, and endeavour to sing a few musical notes.

† Rousseau, *On the inequality of mankind*, note 3.

some time before in the woods of Caune, in France, looking after acorns and roots, upon which he subsisted, was met, in the same place, toward the close of the year 1798, by three sportsmen, who seize'd upon him at the instant he was climbing a tree to evade their pursuit. He was brought to Paris, his senses being in such a state of *inertia*, as render'd him "vastly inferior, with regard to discernment, to the more intelligent of domestic animals;" his voice, most of all imperfect, uttering only a guttural and uniform sound. The only monosyllables he is able to utter, and to which he annexes no idea or meaning are *lait*, *la*, *li* or *lli*, *ob die*! (the repetition, of a parrot, of *ob dieu*!) Whatever wants or ideas he has are express'd by things or signs; as, for instance, if he wish to drink, he points to a pitcher; if, to dine, he lays the cloth on the table, and presents to madame Guerin, his governess, the plates, that she may go into the kitchen to fill them: but, in short, every one should read, with attention, the interesting accounts of citizen P. J. Bonnaterre, and E. M. Itard, physician to the national institution of the medical society of Paris: the latter of which is intitle'd (in the English translation) "An [A] historical account of the discovery and education of a savage man, or of the first develop-

ments, physical and moral, of the young savage caught in the woods near Aveyron, in the year 1798: London, printed for R. Phillips, No. 71, St. Pauls church-yard 1802. 8vo.

“ Important as it may be,” says the sensible and eloquent Rousseau, “ to judge rightly of the natural state of man, to take a view of his origin; and to examine him, as it were, in the embryo state of his species; i shal not presume to trace the succesive improvements of his organization. I shal not stay to enquire, allso, of the animal system, what he might have been in the begining, in order to become at length what he actually is; whether his long nails were, at first, as Aristotle supposeës, onely crooked talons; his whole body, like that of bears, cover’d with hair; or whether he walk’d upon all-fours, with his looks directed toward the earth, and confine’d to a horizon of a few paceës extent, at once pointing out the nature and limits of his ideas To strip this being, now, thus constituteëd, of all the supernatural gifts which he may have receive’d, and of all the artificial facultys which he must have by slow degrees acquire’d, to consider him, in a word, such as he must have come from the hands of Nature, i behold in him an animal weaker than some, and less active than others; but, takeing all things

together, the most advantageously organize'd of any.* I see him satisfying his thirst at the first brook in his way; finding his bed at the foot of the same tree, which afforded him a repast, and, behold! all his wants are supply'd Had Nature," he says, "destine'd man to be healthy, i could, almost, venture to declare that a state of reflection is a state contrary to Nature, and that a thinking man is a deprave'd animal . . . Be the origin," he observes, "of language and that of society [both which he has ably and successfully explain'd] as they may, it may be, at least, infer'd, from the little care which Nature hath taken to assemble mankind by mutual wants, and to facilitate the use of speech, that she has contributed few preparations to their sociability, and has lent as little assistance to the pains they have taken in the formation of societies. It is impossible, in fact, to conceive why, in a state of nature, one man should stand more in need of the assistance of another, than a monkey or a wolf of the assistance of another animal of the same kind I know," he proceeds, "it is incessantly repeated, that man

* His organization seems to differ very little, if at all, from that of the ourang-outang, which all he here says suits just as well, as it does man in a state of nature; if, in fact they be not one and the same.

would, in such a state, have been a most miserable creature; and, indeed, if it be true, as i think i have prove'd,* that he must have live'd many ageës, without haveing either desire or opportunity of emergeing from such a state, this circumstance would onely serve as the grounds of accusation against Nature, and not against the being which she had thus unhaply constituteëd. But if i rightly comprehend the use of the term *miserable*, it is a word which either has no mean-

* "The more we reflect," he has say'd, "on this subject, the greater appears the distance between mere sensation and the most simple science: it is, indeed, impossible to conceive how man, by his own powers alone, without the aid of communication, and the spur of necessity, could have got over so great an interval. It is not improbable that many ageës elapse'd before mankind beheld any other fire than that of the heavens. What a multiplicity of accidents must have concur'd to bring them acquainted with the most common useës of that element? How often must they not have suffer'd it to expire or be extinguish'd, without knowing the art or means of reproducing it? and how often may not such secrets have dye'd with the discoverer? . . . Let it be consider'd," he adds, "how many ideas we owe to the use and practice of speech; how far grammar exerciseës the understanding, and facilitates its operations. Let us reflect on the inconceivable pains and infinite space of time bestow'd on the first invention of languageës. To these reflections join the precedeing, and then judge how many millions of ageës must elapse in the successive developement of those intellectual operations of which the human mind is capable." (P. 183, &c.)

ing at all, or signifys onely a painful privation of something, or a state of suffering either in body or soul. Now i should be glad to have it explain'd to me what kind of misery a free agent, whose heart is at ease, and whose body is in health, can possibly suffer. I would ask, also, which is most likely, a social or a natural life, to become insupportable to the persons who enjoy it? In instinct alone, the savage man possess'd every thing requisite for him to live in a state of nature; and with an improve'd understanding he has but just enough to support life in a state of society."*

* *On the inequality of mankind*; an admirable treatise, worthy of repeated perusal.

It is highly probable, that, if man, in a state of nature, has had no instinctive or inarticulate sound, which is possess'd, at any rate by many, if not most, animals, he has got his language from the crys or noises of other species. The great point, in which, according to mister Barrow, the invention of the Hottentots appears to have been exercise'd, is in the construction of their language. "Of all the methods," he says, "that have been adopted in language by different nations for the purpose of expressing objects and conveying ideas in a clear and unequivocal manner, that which has been hit upon by the Hottentots is, certainly the most extraordinary. Almost all their monosyllables, and the leading syllable of compound words, are thrown out of the mouth with a sudden retraction of the tongue from the teeth on the palate against one of which it had been press'd, according to the signification of the word about to be utter'd; for the same sound with the dentals wil

“ Of all rapacious animals, man is the most universal destroyer. The destruction of carni-

have a very different meaning with the palatual retraction of the tongue. The noise made by the dental is exactly that which is sometimes use'd to express impatience, and the palatual is much more full and sonorous, and not unlike the clacking [clucking] of a hen that has young chickens. All languages in their infancy consisted, probably, of simple or monosyllable sounds; but as these could convey only a very limited number of ideas, recourse was had to inflexion of voice and composition of the simple sounds to make the vocabulary more copious. The division of such simple sounds into their elements, and by the various combinations of these elements to form an almost unlimited number of new sounds, was one of the most wonderful inventions in the history of man, and much beyond the genius of a Hottentot. He has done, however, all that he found to be necessary by a very few compound words, and by the 'clucking' with the tongue. In the first formation of his language nature seems to have been his guide. The croaking of a frog is readily recognize'd in *kraak* or *kraaic*; the lowing of an ox, in *'mnoo*; the mewling of a cat, in *meau*; the neighing of a horse, in *ba ba*; the breaking of the sea upon the shore, in *burroo*: all of which are correspondent words in the language of this people [and, with the slightest variation, in our own, as *croak*, *moo*, *mew*, *ba ba*! (which occurs in the book of Job), and *burra*, or, as the Irish pronounce it, *burroo*]. Many instances, besides these, sufficiently prove that the vocables [*Scoticè*] were adopted in imitation of the sounds proceeding from the different objects they were meant to express. In the origin they might probably be much closer imitations . . . The genius of a language is generally discoverable in the application of new words to new ideas. The Hottentots, who had never seen nor hear'd the re-

vorous quadrupeds, birds, and insects is, in general, limited to particular kinds : but the ra-

port of a gun before their unfortunate connection with Europeans, had a new word to invent in order to express it. They called it *kaboo*, and pronounce'd the word in so emphatick a manner that it was scarcely possible to mistake their meaning. The *ka* is thrown out with a strong palatial stroke of the tongue, in imitation of the sound given by the stroke of the flint against the cover of the pan ; and, with out-stretch'd lips, a full mouth, and prolong'd sound [like ourselves] the *boo* sends forth the report. This language, at first, appears to be of such a nature as to make it impossible for an [a] European to acquire." (*Travels in Southern Africa*, p. 160, &c.) These observations are not less ingenious and profound, than solid and important; they, perhap, throw more light upon the subject than any thing yet written. Prejudice and bigotry may swallow the absurdity of speech or language being the gift of god ; without haveing the sense to perceive that, in this case, all the human species, throughout the world, would as infallibly have spokeen one and the same language as they utter articulate sounds, eat, drink, sleep, and perform the other usual avocations of nature. It cannot be doubted, however, that the subject wil, one day, if not by himself, by such another mind and genius as those of this perspicacious traveler, be, with matters of greater importance, fully elucidateed, when tyranny and fanaticism shal no longer unite to oppress; enslave, and, as it were, stultify, man; to "lay their hand on the spring there is in society, and put a stop to its motion."

"When the first mortals crawling rose to birth,
Speechless and wretched, from their mother-earth,
For caves and acorns, then the food of life,
With nails and fists they held a bloodless strife:

capacity of man has hardly any limitation. His empire over the other animals which inhabit this

But soon improve'd, with clubs they bolder fought,
And various arms, which sad experience wrought,
'Til words, to fix the wandering voice, were found,
And names impress'd a meaning upon sound."*

"Men," according to Vitruvius, "by old custom, were born, like wild beasts, in forests, caves and woods, and, wild food being eaten, they spent their life. In a certain congress of men [whom they had inviteed together by signs to behold a fire which had been raise'd by accident and kept up by skil] when they would have utter'd, otherwise, sounds out of their breath, by dayly custom, they made words, such as might hap en to be allotted to them by nature: afterward, by signifying things more frequently in use, fortuitously, began to speak: so that they procreateed languagees amongst themselves."†

"If there were any language natural to man, all men would speak it, or at least they would have a great propensity and great dispositions to speak it, [and] many foot-steps of it would remain among the different people of the world. Children that were abandon'd and expose'd or deaf would speak this language; all which is contrary to experience. Let any one leave a child without talking to it and it wil never speak any language, either known or unknown. Melablin Echebas, king of Indostan, having appointed a certain child to be brought up at a distance from the company of men, the child

* Horace, *Satires*, B. 1, S. 3. (Francis.)

† *Of architecture*, B. 2, C. 1.

globe is almost universal. He accordingly employs his power, and subdues or devours every species. Of some of the quadruped tribes, as the horse, the dog, the cat, he makes domestick slaves, and, though, in this country, none of these species is use'd for food, he either obliges them to labour for him, or keeps them as sourcees of pleasure and amusement... The ox [which, as well as

continue'd without ever speaking. There were two boys of about nine years old, found in 1661, amidst a troop of bears in Poland, one of which was takeen and great endeavours were use'd to teach him to speak; but this could never be accomplish'd: he should, however, have spoken the language which was natural to man, there haveing been no defect, as the physician reported, in his tongue. We must conclude, therefore, that there is no national language peculiar to man. He has, indeed, certain sounds, motions and natural signs to express his passions, his joy, pleasure, grief and desires; but he has no speech or articulate sound, whereby to signify his other thoughts. The induction which some pretend to draw from other animals, who have, they say, a kind of language among them, is many ways false and defective. Animals have certain crys and sounds which are natural to them, whereby they declare their joy, their appetite or pain: in like manner as man gives indications of his joy by laughing, and of his grief by sighing; but this is very different from speech... So that, takeing the matter right, neither men nor animals have any natural language."*

* Calmets *Dictionary of the bible*, ii, 26.

the horse, and the ram, he changeës from its natural condition by a barbarous and cruel operation], after receiveing the emoluments of his labour and fertility, he rewards with death, and then feeds upon his carcase ! Many other species, though not commonly use'd as food, are dayly masacre'd in millions for the purposeës of commerce, luxury, and caprice. Myriads of quadrupeds are annually destroy'd for the sake of their furs, their hides, their tusks, their odoriferous secretions, &c. Over the feather'd tribes, the dominion of man is not less [usurpingly] extensive. By his sagacity and address he has been enable'd to domesticate turkeys, geese, and the various kinds of poultry. These he multiplies without end, and devours at pleasure. [Others he imprisons in cageës to afford him the melody of their song.] Neither do the inhabitants of the waters escape the rapacity of man...neither air nor water can defend against the ingenuity, the art, and the destructive industry of the human species...In artificial ponds, he feeds and rears carp, tench, perch, trout, and other species, and with them, occasionally, furnishes his table [which even rivers and seas are constantly drain'd to supply]. Next to man the carnivorous quadrupeds are the most numerous and the most destructive. Different parts of the earth are in-

fested with lions, tigers, panthers, ounceës, leopards, jaguards, couguars, lynxes, wild cats, chacalls, wolves, hyaenas, foxes, polecats, martins, ferrets, ermines, gluttons, bats, &c. Though all these, and many other tribes of quadrupeds, live solely upon blood and carnage, yet some of them, as the tiger, the wolf, the hyaena, and many other inferior species are much more rapacious and destructive. The lion, though surrounded with prey, kills no more than he is able to consume : but the tiger is grossly ferocious, and cruel without necessity. Though satiateed with carnage, he perpetually thirsts for blood. He sacrificeës whole flocks of domestick animals, and all the wild beasts which come within the reach of his terrible claws. His predominant instinct is a perpetual rage, a blind and undistinguishing ferocity, which often impel him to devour his own young, and to tear their mother in pieceës, when she attempts to defend them. He tears the body for no other purpose than to plunge his head into it, and to drink large draughts of blood.”*

* Smellies *Philosophy of natural history*, i, 375, &c. Though this sanguinary and ferocious monster must be admitted within the pale of nature, is it possible to conceive the necessity of its existence ?

All these carnivorous and rapacious monsters are apt and eager to devour a man whenever he comes within the reach. "The wolf, whose usual and natural food is every living creature, when his hunger is extreme, loses all idea of fear, attacks women and children, and sometimes men. Wolves are even fond of human flesh. They have been known to follow armies, to come in troops to the field of battle, where bodies are carelessly inter'd, to tear them up, and devour them with an insatiable avidity; and, when once accustom'd to human flesh, they ever after attack men, prefer the shepherd to the flock, devour women and carry off children."*

"All birds of prey exhibit an obduracy and a ferociousness of disposition, while the other kinds [upon which they prey] are mild, cheerful, and gentle, in their aspect and manners."†

"Every inhabitant of the waters depends for its existence upon rapine and destruction. The life of every fish, from the smallest to the greatest, is one continued scene of hostility, violence and

* *Ibi.* i. 380.

† The flying fish which is provided with wings, to enable it to evade its marine persecutors, the shark and albacore, upon its taking to flight, is immediately assail'd and devour'd by its aerial enemies, the pelican and albatross.

evafion. . . . Even the oyster, the scallop, and the muscle, lye in ambush, with their fhels open, and, when a small fish comes in contact with them, instantly clofe their fhels upon it, and devour at leifure their imprifon'd prey.... Shoals of one fpecies of fish follow, with unweary'd ardour, thofe of another, through vaft tracts of the ocean. The cod purfues the whiteing from the banks of Newfoundland to the fouthern coafts of Spain.* Man is not the onely animal that makes war with his own fpecies. Quadrupeds, birds, fishes, infects, independently of their appetite for food, occasionally fight and kil each other."†

"The noxious multiplication of fhel-fishes, which are extremely prolifick, is check'd by numberlefs enemys. The animals call'd *trochi* fix themselves upon an oyster or a muscle, bore through the fhel with their trunk, and devour their prey at leifure. In this cruel occupation the *trochus* often continues for days, and even weeks, before the life of the animal attack'd is fully extinguish'd."‡ A fufficient proof there is neither benevolence nor intention in nature.

Every animal, man, beaft, fish, fowl, appears to be infested by one or more fpecies of lice : not

* *Ibi.* 382.† *Ibi.* 383.‡ *Ibi.* 396.

less than three being natural and peculiar to man. He is indeed, occasionally, subject to a disease call'd the *morbis pediculofus*, in which he is devour'd by lice : of which there have been many instanceës. — In most if not all hot countrys, man is perpetually tormented by and the prey of divers insects, which render his existence miserable and precarious ; the mosquitos, for instance, gnats, chigers, ants, and numberless others, equally sanguinary, poisonous, and malignant ; without their helpless prey being able to protect himself either by night or day, bed or board : their stings and bites, in numerous caseës, being deadly, excruciateing and incurable ; and design'd, by nature, for the perpetual plague, torment, misery and destruction of *the image of god*. From worms, likewise, no human being is, probably, exempt, either alive or dead ; which infest and prove fatal to half the children born, sweeping them off the stage of life at an early and immature period, in a proportion beyond that of any other species. The dog is the natural enemy to the cat, the cat to the rat and mouse, the hound to the hare, the pointer to the partridge, the fox to the goose, the ferret to the rabbit, the spider to the fly : the whole animal creation being a system for the express purpose of preying upon each other, and for their mutual misery and destruction.

The number of animals, createëd, originateëd, and intended, for the sole proper use and benefit of man, as he foolishly conceives, consists, in all probability, from the largeëst to the least, from the huge elephant to the minuteëst object of a microscope, of many millions, billions, trillions, of which, peradventure, not one single thousand becomes the prey of man, while many more exercise, by nature, upon this favour'd being, the lord of the creation, that right which he boasts to have receive'd from his god, and torment and devour him, without ceremony.

For man to have a just and perspicuous idea of the bountys of nature, he should visit hospitals, and not churches. Of these bountys we are supply'd by the divine Milton with an ample and shocking catalogue, as exhibited to Adam by the favourite archangel of the allmighty power, soon after the creation ; to convince him of the hapyness provideëd for himself and his posterity, which was to replenissh the world.

——— “ Immediately a place

Before his eyes appear'd; sad, noisom, dark,

A lazarus-house it seem'd ; wherein were lay'd

Numbers of all diseas'd : all maladies

Of ghastly spasm, or racking torture, qualms,

Of heart-sick agony, all feverous kinds,

Convulsions, epilepsys, fierce catarrhs,

Intestine stone, and ulcer, cholick pangs,

Daemoniack phrenzy, mopeing melancholy,
And moon-struck madness, pineing atrophy,
Marasmus, and wide-wasteing pestilence,
Dropfies and asthma, and joint-racking rheums.”*

The onely mode in which man or brute can be useful or happy, with respect either to the generality or to the individual, is to be just, mild, merciful, benevolent, humane, or, at least, innocent or harmless, whether such qualitys be natural or not ; but if the present system of murder, bloodshed, cruelty, malignance, and mischief, should continue, it would be better that such diabolical monsters should cease to exist :

“ Let heaven kiss earth ! Now let not Natures hand
Keep the wild flood confine’d ! Let order dye !
And let this world no longer be a stage,
To feed contention in a lingering act ;
But let one spirit of the first-born Cain
Reign in all bosoms, that, each heart being set
On bloody actions, the rude scene may end,
And darkness be the buryer of the dead.”

Shakspeare, *Second part of Henry IV.*

* *Paradise lost*, B. II.

CHAP. II.

ANIMAL FOOD NOT NATURAL TO MAN.

THE two most general distinctions of the carnivorous tribes of quadrupeds are deduce'd, one from the figure of the teeth, and the other from the conformation of the intestines. The animals that subsist on vegetables have all of them blunt teeth, as the horse, the ox, the sheep, and the hare ; but the teeth of animals naturally carnivorous are sharp, as those of the cat, the dog, the wolf and the fox. As to the intestines the frugivorous have some, such as the colon, which are not to be found in the carnivorous. It seems, therefor, that, the teeth and intestines of man being like those of frugivorous animals, he should, naturally, be range'd in this class. This question is not onely confirm'd by anatomical observations, but is greatly favour'd by the monuments of antiquity.*

* Rousseau, *Disertation on the inequality of mankind*, note 5. The hypothesis of Buffon on this subject is satisfactorily confuted by doctor Sparrman, in his *Voyage to the cape of Good-hope*, ii. 227, &c.

Quadrupeds of the hog kind, like the rapacious kinds, are found to have short intestines, their hoofs, allso, though cloveën to the fight, wil, upon anatomical inspection, appear to be supply'd with bones like beasts of prey; and the number of their teats, allso, increase the similitude: on the other hand, in a natural state, they live upon vegetables, and seldom seek after animal food, except when urge'd by necessity. They offend no other animal of the forest, at the same time that they are furnish'd with arms to terrify the braveëst.*

From the tenderness of mans skin, and the great care that is require'd, for years together, to rear him; from the make of his jaws, the evenness of his teeth, the breadth of his nails, and the slightness of both, it is not, in Mandevilles opinion, that Nature should have design'd him for rapine.†

One proof, says Rousseau, that the taste of meat is not natural to the human palate, is the indifference which children have for that kind of food, and the preference they give to vegetable aliments, such as milk-meats, pastry, fruit,

* Goldsmith's *History of the earth*, iv, 201, 214.

† *Fable of the bees*, I, 226.

Ec. * [which, certainly, agree with them better.] †

Lord Monboddo says, “ though i think that man has, from nature, the capacity of liveing, either by prey, or upon the fruits of the earth, it appears to me, that, by nature, and in his original state, he is a frugivorous animal, and that he only becomes an animal of prey by acquire'd habit.”

* *Emilius*, i, 286. Brasavolus reports, of the younger daughter of Frederick, king of Naples, that she could not eat any kind of flesh, nor so much as taste of it; and, as oft as she put any bit of it into her mouth, she was seize'd with a vehement syncopé, and falling to the earth, and rolling herself thereupon, would lamentably shriek out. This she would continue to do for the space of half an hour, after she was return'd to herself. (*Turners History of remarkable providences*, 1697, fo. part 2, c. 2, § 6.)

† Of males and females, christen'd, within the general bill of mortality, from December 9, 1800, to December 15, 1801, were in all

Whereof dye'd under two years of age	-	5395	17814
between two and five	-	2063	
			7458

so that near 7,500 of these tender infants perish in the first five years of their life; most likely in consequence of their being stuff'd with flesh-meat, which is unnatural to them, and, cannot be digested at so early an age: this horrid practice gives rise to a variety of fatal diseases, which carry them off; nor can such a numerous obituary be impute'd to any other cause.

No argument in fact, can be less decisive, or more fallacious, than that deduce'd from the canine teeth of the human jaw. The kangaroo, an animal of the gerboa kind, has canine teeth, and yet its onely food, at least the onely food it is known to eat, is grafs.* There was once an ape in the French kings cabinet with twenty-eight teeth, of which four were what we call canine, resembling those of the human species. Nevertheless, these apes feed entirely upon fruit ; our canine teeth, therefor, are no proof that man is naturally carnivorous.

The ourang-outang, or pongo, describe'd by Battel, which resembles man more nearly, and is furnish'd with a much greater share of sagacity, and appearance of reason, than any other animal but man, never meddles with animal flesh, but lives on nuts and other wild fruits.† Neither are baboons, which bear some, though less, resemblance, to the human species, at all carnivorous ; they principally feed upon fruits, roots,

* Goldsmiths *History of the earth*, iv. 351.

† Rousseau, *On the inequality of mankind*, note 10. The animal of this kind dissected by doctor Tyfon, had two *dentes canini*, as in a man. "The teeth," he says, "of the *cynocephali* [baboons] are like a *dogs* ; those of our pygmie exactly resembled a *mans*. It had, also, intestines like those of a *man*." (See his *Anatomy*, &c. p. 65, 7.)

and corn.* This is true of all the ape or monkey genus, except man.†

That animal food is eaten, masticateëd, and digested by, and serves for the nourishment of the human species, proves nothing at all. Horseës, sheep, and oxen, are universally allow'd to be herbivorous animals; and yet there are instances of their gradually quitting their usual aliment, and learning to live upon flesh.‡ A

* Goldsmith, iv. 201, 214.

† Sparrmans *Voyage*, ii. 227; and see before, in chap. 1.

‡ The Gauls fed their oxen and horseës with fish; and so did the Paeonians, mention'd by Herodotus. Diomedes, king of Thrace, kil'd by Hercules, fed his mares with the flesh of miserable strangers, cut in pieceës for the purpose, which made them so fierce and unmanageable that they were oblig'd to be kept in stalls of brass, and ty'd up in iron chains (*Diodorus*, B. 4, c. 1.) African horseës frequently eat their own dung; and numbers have been destroy'd in consequence of takeing into their stomach vast quantities of flinty sand (*Barrows Travels*, p. 103). Doctor Tysons *pygmies* would eat any thing it saw men eating; though its natural food must have been fruits and the like. In the manor of Northland in Norway, the people mix cods heads and fish-bones among the provender, which the cows eat with a good relish; nay, the Norwegian cows wil greedily eat flesh, and gnaw the bones with their teeth, like dogs and other carnivorous animals. The peasants sometimes regale them with pickle'd herrings. (*Smolletts Present state of all nations*, i, 78.) In some parts of Arabia, also, cattle are fed with fish. (Oving-

young wood-pigeon, even, a species of bird, which is universally known to feed upon any thing rather than flesh, has, by dint of hunger, been brought to relish flesh so as to refuse

tons *Voyage to Surat*, p. 425.) "That nourishment," says Goldsmith, "which is prepared by the hand of man, chosen not to the appetites of domestick animals, but to suit his own convenience, produces a number of distinctions, that are not to be found among the savage animals. These, at first, were but accidental, but, in time, became hereditary; and a new race of artificial monsters are propagated, rather to answer the purpose of human pleasure, than their own convenience. In short, their very appetites may be changed, and those that feed only upon grass, may be rendered carnivorous. I have seen a sheep," he adds, "that would eat flesh, and 'a' horse that was fond of oysters." (*History of the earth*, ii, 327.) In the *Oracle* for January 6, 1790, is an account of a horse devouring a sheep. The latter animal, when constrain'd by hunger, wil certainly eat flesh, or any thing it can get. "A gentleman living about Ballaneah, in the countie of Cavan [in Ireland], took great pains to save his sheep [in a great fall of snow, 1635], yet misfed eleven of them. Some dayes after, being come forth to course, his man saw from a farre off, upon a hill, in a hollow place of a rock, something alive and stirring...and' comming near they found it was the lost sheep; the which had sheer eaten away all the wool from one anothers back...and, which is more wonderfull, one of them being dead, the rest did eat her flesh, leaving nothing but the bare bones." Boates *Natural history*, p. 174.) See also Hearnes *Journey into the northern ocean*, p. 244.) Dogs, on the contrary,

every other kind of sustenance, even grain, of which it is naturally so fond.*

“ You ask of me,” says Plutarch, writing to one of his friends, “ for what reason it was that Pythagoras abstain’d from eating flesh : i for my part do much admire in what humour, with what soul, or reason, the first man

*—touch’d slaughter with his mouth,
And reach’d to ’s lips the flesh of a dead animate :*

and having set people courses of ghastly corpses and ghosts, could give those parts the names of meat and victuals, that but a little before low’d, cry’d, move’d and saw ; how his sight could endure the blood of slaughter’d, flay’d and mangle’d bodys ; how his smell could bear their scent, and how the very nastyness hapen’d not to offend the taste, while it chew’d the fores of others, and participate’d of the saps and juiceës of deadly wounds . . . That it is not natural to mankind to feed on flesh, we first of all demonstrate from

suppos’d to be naturally a carnivorous animal, may be supported entirely by vegetable food. (See Sparrmans *Voyage*, ii, 230.)

* Spallanzani, Disertation iv. Such changeës, he observes, wil not excite the smallest degree of surprize in those who know that, of the various kinds of food, us’d by man and animals, the gelatinous part supplys the nutriment, and that this exists alike in vegetables and animals.

the very shape and figure of the body : for a human body no way resembles those that are born for rapine : it hath no hawk-bil ; no sharp talon ; no roughness of teeth ; no such strength of stomach, or heat of digestion, as can be sufficient to convert or alter such heavy and fleshy fare : but even from this, that is, the smoothness of the tongue, and the slowness of the stomach to digest, nature seems to disclaim all pretence to fleshy victuals : but, if you wil contend that you yourself was born to an inclination to such food as you have now a mind to eat ; do you, then, yourself, kil what you would eat : but do it your own self, without the help of a cleaver, mallet or ax ; as wolves, bears, and lions do, who kil and eat at once. Rend an ox with thy teeth ; worry a hog with thy mouth ; tear a lamb in pieceës ; and fall on and eat it alive as they do : but, if thou had'st rather stay until what thou eatest is become dead, and art loth to force a soul out of its body, why, then, do'st thou, against nature, eat an animate thing ? Nay, there is no one that is willing to eat even a lifeless and a dead thing as it is, but they boil it, and roast it, and alter it by fire and medicines, that the palate, being thereby deceive'd, may admit of such uncouth fare."*

* *Of eating flesh, tract 1.*

“ One proof, that the taste of meat is not natural to the human palate, is the indifference which children have for that kind of food and the preference they give to vegetable aliments, such as milk-meats, pastry, fruit, &c. It is of the utmost consequence not to vitiate this primitive taste in children to make them carnivorous. Were even their health not concern'd, it would be expedient, on account of their disposition and character; for it is sufficiently clear from experience, that those people who are great eaters of meat, are, in general, more ferocious and cruel than other men. This observation holds good of all times and all places: the English barbarity is well known, whereas the Gaures [who abstain from flesh] are, on the contrary, the meekest creatures in the world. All savageës are cruel; and, as their manners do not tend to cruelty, it is plain it must arise from their aliments.”*

“ I have sometimes,” says doctor Cheyne, “ indulg'd a conjecture, that animal food, in the original frame of our nature, ‘ was ’ not intended for human creatures. They seem to me neither to have these strong and fit organs for digesting it (at least, such as birds and beasts of prey have ‘ that ’ live on flesh); nor, naturally to have

* Rousseau, *Emilius*, i, 286.

those voracious and bruteish appetites that require animal food ; nor those cruel and hard hearts, or those diabolical passions, which could easily suffer them to tear and destroy their fellow-creatures ; at least, not in the first and early ageës.”*

“ To see the convulsions, agonys, and tortures of a poor fellow-creature,” exclaims this sensible, just, humane and feeling physician, “ whom they cannot restore nor recompense, dyeing to gratify luxury, and scratch callous and rank organs, must require a rocky heart, and a great degree of cruelty and ferocity. I cannot find,” he adds, “ any great difference, on the foot of natural reason and equity onely, between feeding on human flesh, and feeding on brute animal flesh, except custom and example. I believe some rational creatures would suffer less in being fairly butcher’d than a strong ox, or red deer ; and, in natural morality and justice, the degrees of pain here make the essential difference.”†

* *Essay on health*, p. 92. He must refer to a state of nature, as no beast of prey is so wantonly and malignantly cruel as man in society, whether Christian or Mahometan ; and yet he has neither the teeth nor fangs of a tiger, nor the beak or claws of a vulture.

† *Essay on regimen*, p. 70. Our immortal Shakspeare was of the same opinion :

“ And the poor beetle that we tread upon
In corporal sufferance finds a pang as great
As when a giant dyes.” *Measure for Measure.*

“ Among other dreadful and disgusting imageës, which custom has render’d familiar, are those which arise from eating animal food; he who has ever turn’d with abhorrence from the skeleton of a beast, which has been pick’d whole by birds or vermin, must confess that habit onely could have enable’d him to endure the sight of the mangle’d bones and flesh of a dead carcase, which every day cover his table: and he who reflects on the number of lives that have been sacrifice’d to sustain his own, should enquire by what the account has been balance’d, and whether his life is become proportionably of more value by the exercise of virtue and piety, by the superior happiness which he has communicæd to reasonable beings, and by the glory which his intellect has ascribe’d to god.”*

“ The Indian philosophers called Brachmans,” according to old doctor Moffet, “ did never, a great while after the flood, taste of any sensible creature: and though Nimrod, the great hunter, slew many beasts, yet flesh was even then untaste’d of the Babylonians, and many hundred years after, say’th Herodotus: and verily til god would have it so, who dare’d to touch with his lips the remnant of a dead carcase? or to set the

* Note, by doctor Hawkesworth, in his edition of *Swifts works*. (*Gullivers travels*, p. 94.)

prey of a wolf, or the meat of a falcon, upon his table? Who, i say, durst feed upon those members which lately did see, go, bleat, low, feel, and move? Nay, tel me, can civil and human eyes yet abide the slaughter of an innocent beast, the cutting of his throat, the mauling him on the head, the flaying off his skin, the quartering and dismembering of his joints, the sprinkleing of his blood, the riping up of his veins, the endureing of il favours, the hearing of heavy sighs, sobs, and groans, the passionate struggleing and panting for life, which only hard-hearted butchers can endure to see? Is not the earth sufficient to give us meat, but that we must also rend up the bowels of beasts, birds, and fishes? Yes, truely, there is enough in the earth to give us meat; yea, veryly, and choice of meats, needing either none, or no great preparation, which we may take without fear, and cut down without trembling, which also we may mingle a hundred ways to delight our taste, and feed on safely to fill our bellys.”*

The very sight of animal food is unnatural and disgusting; even the most luxurious viands, place'd before the most elegant assemblage, abounding with youth and beauty, remind the

* *Healths improvement*, 1746, p. 100. The authour dye'd in 1604.

philosopher, or reflective individual, of a carrion carcase by the road side devour'd by vultures, or ravens; or of a human body at a feast of cannibals. "At Zwartkops river," says Sparrman, "where we were now arrive'd, and intended to pass the night, we found two farmers had got in before us, who were come thither in order to get salt and hunt. Indeed, they had already shot several heads of game, which they had hung up in large slips and shreds on the bushes, waggons and fenceës, in order to dry it in the sun. . . From this flesh there was diffuse'd round about the spot, not only a crude and rank smel, but, likewise, a putrid stench, from such parts of it as had arrive'd at the state of putrefaction; and the farmers wives and children, together with the Hottentots who had accompany'd them, were employ'd, some in feasting upon it, others in sleeping, and others again in caring away a great number of birds of prey, which hover'd round about them, and over their heads, in order to steal away the flesh. This horrid spectacle, of so many carnivorous human creatures, awaken'd in me a lively remembrance of the cannibals in New-Zealand, and had very nearly takeën away our appetites for a meat supper, so that we resolve'd to bear with our hunger that night as well as we

could.”* This, filthy as it was, could not be more so than the festive entertainments of our nobility and great epicures, where, if you admire tastey eating, you have the high-flavour’d hogo of stinking venison, and the exquisite stench of rotten and maggoty cheese; the elegant and accomplish’d guests washing, at the close, of their savoury repast, their dirty maws, in pure water, which, render’d sufficiently foul and filthy, they spurt back into blue or purple clouded receptacles, in order to conceal their nastyness: which outdoes, in delicacy, the yahoos of the Houyhnhms.

“ See matter next, with various life endue’d,
 Press to one centre still the general good.
 See dyeing vegetables life sustain,
 See life dissolving vegetate again:
 All forms that perish other forms supply
 (By turns we catch the vital breath and dye);
 Like bubbles on the sea of matter born,
 They rise, they break, and to that sea return.
 Nothing is foreign: parts relate to whole;
 One all-extending, all-preserving soul
 Connects each being, greatest with the least;
 Made beast in aid of man, and man of beast;
 All serv’d, all serving! nothing stands alone,
 The chain holds on, and where it ends unknown.

* *Voyage to the cape of Good-hope*, ii, 12.

"Has god, thou fool! work'd solely for thy good,
 Thy joy, thy pastime, thy attire, thy food?
 Who for thy table feeds the wanton fawn,
 For him as kindly spread the flow'ry lawn.
 Is it for thee the lark ascends and sings?
 Joy tunes his voice, joy elevates his wings:
 Is it for thee the linnet pours his throat?
 Loves of his own and raptures swell the note:
 The bounding steed, you pompously bestride,
 Shares with his lord the pleasure and the pride:
 Is thine alone the feed that strews the plain?
 The birds of heaven shall vindicate their grain:
 Thine the full harvest of the golden year?
 Part pays, and justly, the deserving steer:
 The hog, that plows not nor obeys thy call,
 Lives on the labours of this lord of all.

"Know, Natures children all divide her care;
 The fur that warms a monarch, warm'd a bear.
 While man exclaims, "See all things for my use!"
 "See man for mine!" replies a pamper'd goose;
 And just as short of reason he must fall,
 Who thinks all made for one, not one for all.

"Nor think, in NATURES STATE they blindly trod;
 The state of nature was the reign of god:
 Self-love and social at her birth began,
 Union the bond of all things, and of man.
 Pride then was not; nor arts, that pride to aid;
 Man walk'd with beast, joint tenant of the shade;
 The same his table, and the same his bed;
 No murder clothe'd him, and no murder fed....
 Ah! how unlike the man of times to come!
 Of half that live the butcher and the tomb;
 Who, foe to nature, hears the general groan,
 Murders their species, and betrays his own.

But just disease to luxury succeeds,
And every death its own avenger breeds;
The fury-passions from that blood began,
And turn'd on man a fiercer savage, man." *

* Popes *Essay on man*, epis. iii, v. 12, &c.

CHAP. III.

ANIMAL FOOD NOT NECESSARY FOR THE
PURPOSE OF STRENGTH OR CORPULENCY.

AMONG the many pretencees to which men are driveen to defend or palliate a practice at which human nature, when divested of the habits and prejudicees of society, would not fail to revolt, it is not one of the least trite and hackney'd, that, to such as are compel'd or accusom'd to a laborious or active life, animal food is absolutely necessary, without which they would be almost, if not altogether, unable to discharge the dutys require'd in their respective stations. This, however, like the rest, is a mere naked asserction; for which, at least, the onely argument that can be adduce'd is that men use'd to hard labour, or uncommon exertions, require a greater proportion of food, and that, perhap, of a more nutritive or substantial nature,

than those who are not: which, though an indisputable fact, wil, by no means, prove what it is brought to do.

Evidence of a satisfactory and convincing nature has been allready adduce'd that, in what are call'd the early ageës of mankind, the use of animal food was totally unknown; and that, in some countrys, it remains so to this day: whence they are universally suppose'd to have been, at that period, a more stout, healthy, robust and active race, than has ever existed since animal food was adopted.

Gluttony, luxury, and prejudice, no doubt, are not to be reason'd with. It may, however, be demonstrate'd, that a vegetable diet is, so far from being less, even much more, favorable and conducive to strength and vigour than animal food. It is wel known to be not the quantity of any thing takeën into the stomach, but the degree of nutriment derive'd from it, the quantity of chyle takeën up by the lacteals, and thence transmited into the system, to which the body is indebted for strength and vigour. That species of food, therefor, of which a giveën quantity produceës the greatest proportion of chyle, must, of course, be the most nutritious and invigorateing: and this appears to be the

case with good wheaten-bread; which is so justly term'd the staf of life, as being sufficient for all its purposeës. "Some," says doctor Cheyne, "have affirm'd, that nothing but solid food can nourish, and that broths, soups, milk, and such aqueous food, weaken, waste and liquefy, the constitution and habit: but these are poor philosophers; for, in truth and realty, no food can nourish, *i. e.* increase the quantity of flesh and blood, [and] supply the waste of action and liveing, and the necessary secretions, but what is liquid and extremely thin, and *whey* will nourish more quickly than *beef*, though not so durerably, as is known to every one who understands the animal œconomy. Let one swallow down what he wil, that part of it which nourish'd must be thiner and more fluid than the whey of asses milk; nay, possibly, as thin as vapour, else it can never enter the lacteals (the onely pasageës by which nourishment, or new chyle can get into the blood), or, at least, pass through some of the extremely minute canals, much less than a hair: the rest onely scratches [or tickles] the palate, and the organs of sense, and poisons the world afterward."*

* *Method of cure*, p. 226.

Digestion is explain'd by doctor Arbuthnot to be a fermentation begun, because, he says, there are all the requisites of such a fermentation, because that requires a greater time than the continuance of the aliment in the stomach. Vegetable putrefaction, for the reasons he gives, resembles very much animal digestion. By mastication, saliva, the attrition of the solid parts, or inward coats, of the stomach, the gall or bile, the pancreatick juice, and the action of a dissolvent liquor, assisted with heat, the aliment is converted into a sort of chyle (a resemblance of milk or whey), and, passing through the mesentery, is receive'd into the veins, by means of the thoracick duct and the lacteals, becomes finally blood. As the nutriment, therefore, of the body depends entirely on the quantity of chyle, animals, which take a largeër portion of aliment by the mouth, may be less nourish'd than those which take a smaller : for, according to the force of the chylopoëtick organs, a largeër or less quantity of chyle may be extracted from the same quantity of food.* There is, of course, no essential difference in the quality of chyle,

* *Essay concerning aliments*, p. 1, 4, 8, 19, &c. See, also, doctor Cheynes *Natural method of curing diseases*, p. 22, &c.

whether produce'd by the digestion of animal substanceës, or by that of vegetables, though there may be much in the quantity.* All animals, in fact, are made, immediately or mediately, of vegetables, or of animals that are fed on vegetables; and vegetables, therefor, are proper enough to repair animals, as being nearly of the same specifick gravity with animal substanceës, spirit, water, salt, oil, earth.† Animal substanceës, doctor Arbuthnot observes, are more nourishing, and more easily transmutable into animal juiceës, than vegetable; and, therefor, he says, a vegetable diet is more proper for some constitutions, as being less nourishing; though he allows some vegetables, as carrots and turnips, are fattening to animals which live onely on vegetables: and, elsewhere remarks, there may

* *Animal substanceës differ* from vegetables in two things: first, in that being reduce'd to ashes, they are perfectly insipid: all animal salts, being volatile, flying off with great heat: secondly, in that there is no sincere acid in any animal juice, (P. 64). Animal substanceës, therefor, are all alkallescent; of vegetable substanceës, some are acid, other alkallescent, (P. 105).

† *Ibi*, p. 42.

be a stronger broth made of vegetables than any gravy-soup.*

In the memoirs of the royal academy for the year 1730, M. Geoffroy has giveën a method for determineing the proportion of nourishment, or true matter of the flesh and blood, contain'd in any sort of food. He took a pound of meat that had been free'd from the fat, bones and cartilageës, and boil'd it for a determine'd time, in a close vessel, with three pints of water; then, pouring off the liquor, he aded the same quantity of water, boiling it again for the same time, and this operation he repeated six several times, so that the last liquor appear'd, both in smel, trial and taste, to be little different from common water. Then, puting all the liquor together, and filtrateing, to separate the too gros particles, he evaporateëd it over a slow fire, til it was brought to an *extract* of a pretty moderate consistence. This experiment was made upon several sorts of food, the result of which is contain'd in the following table :

* *Ibi*, p. 181, 180.

	oz.	dr.	gr.
A pound of beef }	0	7	8
veal }	1	1	48
mutton . . }	1	3	16
lamb . . . }	1	1	39
chicken . . }	1	4	34
pigeon . . }	1	0	12
pheasant . . }	1	2	8
partridge . }	1	4	34
calves-feet }	1	2	26
carp }	1	0	8
whey . . . }	1	1	3
bread }	4	1	0

Yielded of extract

According to this table, the proportion of nourishment contain'd in these foods will be as follows :

beef	7
veal	9
mutton . . .	11
lamb	9
chicken . . .	12
pigeon . . .	8
pheasant . .	10
partridge . .	12
calves-feet .	10
carp	8
whey	9
bread	33.*

So that common household bread has nearly three times the nutritive quantity of food above any other species.

* Doctor Cheynes *Natural method of curing diseases*, p. 54.

The reflections of M. De Saint-Pierre, respecting the use of bread, become of such absolute necessity over all Europe, may be here subjoin'd : " Who would believe," he says, " that it is an aliment of luxury ? Of all those which are serve'd up on the table of man, though it be the most common, and even when markets are at the lowest, there is none which costs so dear. The grain of which it is made, is of all vegetable productions, that which demands most culture, machinery and handling. Before it is cast into the ground, there must be ploughs to til the ground, harrows to break the clods, dunghills to manure it. When it begins to grow, it must be weeded ; when come to maturity, the sickle must be employ'd to cut it down ; flails, fanners, bags, barns, to thrash it out, to winnow it, and to store it up ; mills to reduce it to flour, to bolt it, and to sift it ; bake-houseës, where it must be kneaded, leaven'd, bake'd, and converted into bread. Veryly man never could have existed on the earth, had he been under the necessity of deriveing his first nutriment from the corn plant. It is no where found indigenous. Nay, its grain, from the form and size, appears much better adapted to the beak of granivorous birds than to the mouth of man. Not so much as the twentyeth part of mankind eats bread. Almost all the

people of Asia live on rice, more prolifick than the corn-plant, and which needs no other preparation but to be strip'd of its pellicle, and boil'd. Africa lives on millet; America on manioc, potatoes, and other roots. Even these substancees were not the primitive aliment of man. Nature presented to him at first his food allready dress'd, in the fruits of trees; she place'd, principally, for this purpose, between the tropicks, the banana and the bread-fruit; in the temperate zones, the ever-green oak, and especially the chestnut-tree; and, perhap, in the frigid zone, the pine, whose kernels are eatable: but, without quitting our own climates, the chestnut-tree seems to merit the particular attention of our cultivatours. It producees, without giving any further trouble, a great deal more substantial fruit than a field of corn of the same extent as its branches; it affords, beside, in its incorruptible timber, for carpenters work, the means of building durable habitations."*

Whether it be possible for man, by any mean, either of temperance, medicine, or morality, to subsist without any, or, at least, with a comparatively insignificant quantity of food, seems un-

* *Studies of nature* (English version), iii, 653.

certain; for, though the famous *elixir vitae* of the alchemists. (which, by supplying the successive waste of the matter and spirit of the human body, was calculated to render it perpetual,) so long sought, has not yet been discover'd, it is not at all impossible, that, in a more enlighten'd age, and by the advancement of science, or some fortunate experiment, this invaluable medicine may be one day hit upon; though not, it may be, within a very speedy period; it should be recollected, at the same time, that there are several instanceës, recorded by veracious writeërs, of persons who have sustain'd exceedingly long fasts. Not to mention Simeon Stylites, who subsisted forty days, at a time, without food, in as much as his appetite is generally suppose'd, at least by the pious believeër, to have been duely temper'd by divine miracle, we are not at a loss, however, for more recent and authentick examples.

In the thirty first of Edward the third (135⁶/₇), there is a pardon of execution of judgement granted to one Cicely de Ryge way, though indicted and condemn'd for killing her husband, for that she had fasted for FORTY DAYS TOGETHER, *in arctâ prisonâ*, without meat or drink.*

* Plots *Natural history of Staffordshire*, 287.

John Scot, a Scottish man, being cast in a suit of law, and knowing himself insolvent, took sanctuary in the abbey of Holyroodhouse, where, out of a deep discontent, he abstain'd from all meat and drink thirty or forty days together. Publick rumour bringing this abroad, the king himself resolve'd to have it put to trial : whereupon he was shut up, in a private room in the castle of Edinburgh, whereunto no man had access, and had a little bread and water set by him, which he was found not to have taste'd in thirty-two days. This proof of his abstinence being giveen, he was set at liberty, and went to Rome, where he gave the like proof of it to pope Clement the seventh ; at Venice ; and, in his return, at London ; where, inveighing against Henry the eighth, for his divorcing queen Catharine, and his defection from the see of Rome, he was thrust into prison, where he continue'd, also, fasting for fifty days together.*

“ Neither of these, however,” says Plot, “ much exceeds the perpetual fast (as one may call it) of one Mary Vaughton of Wigginton in this county, who, from her cradle, live'd with so small a quantity both of meats and drinks,

* *Ibi*, 286.

that all people admire'd how nature was thus sustain'd without any sensible expansion; she not eating in a day a piece above the size of half a crown in bread and butter; or if meat, not above the quantity of a pigeons leg at most. She drank neither wine, ale, nor beer; but onely water, or milk, or both mix'd: and of either of these scarce a spoonful in a day; and yet she was a maiden of a fresh complexion, and healthy enough: beside, as was very wel known, to many worthy persons with whom she had live'd, that any greater quantitys, or different liquors, had allways made her sick."*

In the year 1603, was publish'd, by the kings special privilege, at London, by James Roberts, "A true and admirable historie of a mayden of Confolens, in the province of Poictiers, that, for the space of three years and more, hath lived, and yet doth [live], without receiving either meat or drinke: of whom his majesty, in person, hath had the view, and (by his command) his best and and chiefeft phisicians have tryed all means to find whether this fast or abstinence be by deceit or no. In this history is, also, discoursed, whether a man can live many dayes,

* *Ibi*, 287.

monthes, or yeares, without receiving any sustenance."* *id. de evinam sicut hanc*

Katharine M'Leod, daughter to Donald M'Leod, farmer, in Craig, in the parish of Kincardine, Rossshire, an unmarried woman, aged, in 1769, about thirty-five years, sixteen years before contracted a fever, after which she became blind. She, afterward contracted another lingering fever, of which she never recovered perfectly. Sometime, after this fever, her jaws fell, her eyelids closed, and she lost her appetite. Her parents declared that, for the space of a year and three-quarters, they could not say that any meat or liquid went down her throat, because she had no evacuation; and when they forced open her jaws at one time, and something down her throat, she coughed and strained as if in danger to be choaked. One thing, during the time she ate and drank nothing, is remarkable, that her jaws were unlocked, and she recovered her speech, and retained it for several days. Whatever liquid she took, she immediately threw up again. Her forehead was contracted and wrinkled, her cheeks full red and blooming; she slept a great deal, and

* *Ameses Typographical antiquities.*

foundly ; perspire'd sometimes ; and now and then emitted large quantities of blood at the mouth. In the above year, she was in a very languid way, and stil threw up what she drank.* Many additional instanceës, it is believe'd, are known to medical men, some of which, if multiplication had appear'd necessary, might have been here adduce'd.

Since a single fact wil out-weigh a number of arguments or reasons, if it can be prove'd that nations or individuals, who have forborn the use of animal food have, in all respects, been as wel adapted to the most active or laborious life as those who have derive'd from it their chief or sole nutriment, there can remain little doubt of the fallacy of the above asfertation.

The *athletae*, or wrestleërs, who contended in the publick games of Greece, before the time of Gnatho *Dipaeënsis*, the first of them that ate animal food, were accusom'd to eat nothing but fig-cheese.†

If we go back, says M. D'Arnay, to the first ageës of Rome, we shal find that the Romans live'd mostly upon roots and milk, or upon a

* Pennants *Tour in Scotland* MDCCCLXXII, part II. London, 1776, 4to. Ap. Num. IV.

† Pausanias, B. 6, C. 7.

very coarse kind of pottage call'd *pulmentum*, which serv'd them for bread; and that they ate flesh onely upon extraordinary occasions. Then, says Seneca, were seen illustrious old men cover'd with glory and with laurels, sitting by their fire sides, and makeing their repasts of the roots which they themselves had cultivateed, and gather'd in their garden. Ignorant of the art of ordering a feast, they possess'd that of conquering their enemys in war, and of governing the citizens in peace.*

If the use of animal food were absolutely requisite to men in any situation, it would be the exercise and fatigue of a military life: but that it is not essential on this occasion will be sufficiently prove'd.

“As I pass'd,” says Howell, in one of his letters, “some of the Pyrenean hills, I perceiv'd the poor Labradors: some of the country-people live no better than brute animals in point of food; for their ordinary commons is grass and water; onely they have, allways, within their houses, a bottle of vinegar, and another of oil; and, when dinner or supper time comes, they

* The embassadours of the Samnites found M. Curius at his farm, with nothing for his repast but some roots, which he ate by the corner of his fire-side.

go abroad and gather their herbs, and so cast vinegar and oil upon them; and wil pass thus two or three days without bread or wine: yet are they STRONG, LUSTY MEN, and wil STAND STIFLY UNDER A MUSKET.”*

In one of the Engleish regiments employ'd in America, dureing the war, was a German soldier, who had, on some account, conceive'd an utter aversion to flesh-meat, of which he use'd to exchange his mess with any of his comrades for bread. This man was healthy, active, and endure'd the greatest fatigues of the campaign as well as any one in the regiment.†

The following is a stil more singular instance: “ One Patrick O'Neale, born in the year 1647, marry'd his seventh wife in 1760. He serve'd in the dragoons, in the seventeenth year of the reign of Charles II., and in different regiments til 1740, when he obtain'd his discharge. He had made all the campaigns of king William and the duke of Marlborough. This extraordinary person never drank any thing stronger than small beer, and live'd upon vegetables. Notwithstanding his great age (ads the account) he

* B. i, L. 23.

† From the parol information of the captain, surname'd Mackenzie.

is wel in health, walks without a crutch, is hardly ever unemploy'd, and, every funday, goes to his parish-church, accompany'd by his childeren, grandchilderen, and great-grandchilderen." *

" The Russian grenadiers," says a letter from the Helder, " are the fineest body of men i ever saw, not a man is under six feet high. Their allowance consists of eight pounds of black bread, four pounds of oil, and one pound of salt, *per* man, for eight days; and were you to see them you would be convince'd that they look as well as if they live'd on roastbeef and Engleish porter." †

The Saracens, who, under Mahomet, and his immediate succesfours, subdue'd a considerable part of the then known world, were remarkable for a hardyness of constitution, and a firey spirit, which enable'd them to undergo the greatest fatigues, and render'd them the terrour of their enemys. Their chief drink was water; their food consisted, in a great measure, of milk, rice, and the fruits of the earth.‡ Even the great Omar, who was Mahomets contemporary, and

* Citeed by Rousseau, from an Engleish newspaper, in a note to *Emilius*, I, 48.

† *Sun*, Sep. 25, 1799.

‡ Ockleys *History of the Saracens*, I, 311.

the second of his successours in the caliphate, lived entirely on barley-bread, which he usually ate with a little salt. His only drink was water.* It is not likely that animal food would have render'd such men more active, courageous or robust, though it, undoubtedly, might have made them, like the bear in the note,† more savage and ferocious.

The Bedouins, or modern Arabs of the desert, are a most alert and military race, and yet, "it is an undoubted fact, that the quantity of food usually consume'd by the greatest part of them does not exceed six ouncees a day. Six or seven dates, soak'd in melted butter, serve a man a whole day, and he esteems himself happy, when he can ad a small quantity of coarse flour, or a little ball of rice."†

Those, who exercise the laborious employment of couriers in Barbary, travel on foot a journey of three or four hundred miles a day, without takeing any other nourishment than a little bread, or a few figs, and some water, and have no other shelter at night than a tree: and yet it is

* *Ibi*, 317.

† Volneys *Travels*, I, 393.

wonderful, with what alacrity and perseverance, these people perform the most fatiguing journeys at all seasons of the year.*

“ I wonder’d,” says Busbequius, who, having a mind to pass through the shambles of the Turkish camp, that he might see what flesh was sold there, saw onely four or five wethers at most hung up; they were the shambles of the janizarys, who were, at least, 4000, “ so little flesh could suffice so many; and was answer’d, they use’d but little flesh, but great part of their diet was brought from Constantinople. When i demanded what that was, they shew’d me a janizary, near at hand, who was lyeing down, and boiling turnips, leeks, garlick, parsnips, and cucumbers. He season’d them with salt and vinegar, and, hunger being his best sauce, ate them as heartily as if they had been partridge or pheasant.” †

This temperance, as Grelot observes, is of great advantage to the Turks, especially in war. For they never burthen their camp with any other provisions than rice, butter, or some few dry’d fruits, &c.; and, at home, a tun of rice, with a small quantity of butter and dry’d fruits wil serve

* Lemprieres *Tour to Morocco*, p. 303.

† *Travels in Turkey*, p. 196.

a numerous family for a whole twelvemonth. For my part, he ads, i cannot attribute the strength and plumpness of the Levantines to any other cause than their temperance.*

The Tartars are stout, hardy, spirited and fearless; and no people can be more abstemious. Millet and mares-milk is their habitual food, and yet they are exceedingly carnivorous.† The Tartar soldier, with his fifty days provision, in a bag of roasted millet, endures, without a murmur, the severities of a long winter campaign, of which the mildest and least fatiguing day not all the boasted beef and pudding of an English dragoon would enable him to support.‡

The Negros, it is wel known, are a most stout and vigorous race: their food is, chiefly, if not wholly, rice, millet, and other vegetables.¶

The Negro inhabitants of the Philippine-islands, who are thought to be the *aborigines* of the country, are a strong and nervous people: the fruits and roots they find in the woods are their

* *Voyage to Constantinople*, p. 241.

† *Memoirs of baron de Tott*, I, 66. That is, they are ravenous devourers of a dead horse, but wil not, except on solem occasions, kil one for the purpose of food.

‡ *Ibi*, I, 166.

¶ *Adansons Voyage to Senegal*.

only food. The Spaniards have attempted to reduce them to subjection without effect.*

The Gentoos, indeed, who abstain from animal food, are, generally speaking, a weak, timorous, inactive people; but that this is the effect of climate, and not of food, becomes evident when it is consider'd that the Moguls or Tartars and Arabs, who live amongst them, are neither stronger, more laborious, nor more active: and yet, though they eat nothing but milk, butter, and vegetables, they are rather fat, and M. Toreen observe'd Bramins and Banians with very prominent bellys.

The Maltese, who, though rather short, are very strong and nervous, think themselves superlatively happy if they can eat their fill of white onions and garlick; joy and contentment being their constant companions.†

The mineërs in Cornwall are remarkably strong, well-made and laborious. Their chief food is potatos.

* Raynal iii, 74. "That men may live, and be strong to labour, with little or no animal food, is evince'd by the field-negros in the middle states of North-America, who are a healthy and hardy race of people; and whose labour is constant and severe; allthough they are fed almost entirely on vegetables." Sir F. M. Edens *State of the poor*, I, 522.

† Riedfels *Travels through Sicily*, p. 52.

The common food of the country people on the east coast of Scotland is oatmeal, milk and vegetables, chiefly red-cabbage in the winter season, and cole-worts for the summer and spring. At ten or twelve miles distant from a town, flesh is never seen in the housees of the common farmers, except at a baptism, a wedding, Christmas, or Shrovetide. Yet are they "strong and active, sleep sound, and live to a good old age."*

The native Irish are allow'd to be as strong, lusty, hardy, and healthy people as any in the world; they do not taste a mouthful of animal food for, frequently, a whole year together, nor do they require it, while they can get any thing else. They subsist chiefly, and many of them entirely, on butter-milk, potatos, and spring-water.†

"It has sometimes hapen'd," says the authour

* Douglasses *Description of the east coast of Scotland*: Paisley, 1782. He gives "a farmers bill of fare for a day," which is curious, and does not contain a particle of animal food.

† See Twisses *Tour in Ireland*, p. 30. "It is a fact, and one of the greatest importance, that potatos and water alone, with common salt, can nourish men completely." *Report of the board of agriculture*. (Sir F. M. Edens *State of the poor*, I, 503).

of a late journey through Sweden,* “that i have travel’d for four-and-twenty hours through woods and rocks, in which i have literally seen no other habitations than thoſe of the Chivergoors, a ſet of peaſant poſt-maſters, who live at the diſtance of two, three, and ſometimes of four, leagues from each other, in wooden cabins, that hold themſelves, their horſeës, and their corn, place’d in a ſmall ſquare ſpot of ground, in which they plant hops. Theſe people ſcarcely know the uſe of herbs, and eat only bread diluteëd with milk or water; yet with this they and their families ſeem cheerful and contented, and can hardly conceive a happier mode of exi-tence than their own. They are good-nature’d and honeſt beyond example, and are very robuſt and healthy, eſpecially in Dalecarlia.”

* A Dutch officer. Translateëd from the French by miſter Radcliffe, London, 1789, p. 25. To this may be aded the testimony of doctor Sparrman. “I have ſeen,” ſays he, “a great number of Dalecarlians, who wrought for a long time together at a hard and laborious buſyneſs, ſubſiſting almoſt entirely upon haſtey-pudding and beer, without even a morſel of bread; neither was this in the leaſt conſider’d by them as hard fare. I have alſo met with many poor cottagëers in Uplandia, who, for a long time together, even wanted bread, particularly for their children, ſo that they were obligë’d to bring them up upon pancakes and frumenty without milk.” (*Voyage to the Cape of Good Hope*, II, 235.)

“ I am sure,” says old Tryon, “ that a man may make a better meal with half a penny-worth of wheat-flower made into pap, and half a penny-worth of bread to eat with it, and a little salt, and be as strong, brisk, and able to perform any labour, as he that makes the best meal he can with either flesh or fish. So great is the ignorance, folly, blindness, false opinion, and custom of those that call themselves the learned !”*

“ The greatest part of mankind,” according to sir Hans Sloane, “ have their chief sustenance from grains ; as wheat, rice, barley, oats, maize, buck-wheat, *zea*, or *spelta*, rye ; some from the seeds of a wild grass call’d *gramen mannae* in Poland, or from wild oats, or *folle avoine*, growing in the lakes of Canada, on which the Indians feed ; or from the seeds of the several sorts of millet and *pannicum*. Some in Barbary feed on palm-oil, others from that drawn from wallnuts or *sesamum*, which last is much use’d in Ægypt and the East-Indies ; and in Engleland

* *Miscellanea*, p. 149. He elsewhere says, from some other writer, “ That a piece of bread and cheese, and a cup of good ale after it, nourisheth more than flesh, and affords a firmer substance, and makes one stronger, than he that eats bread and flesh and drinks the same liquor.” (*Way to health*, p. 31.)

the poorer sort have strong nourishment from milk-meats (on which feed the longest liveërs), butter and cheese. Many feed on pulse, &c. Not to speak of acorns and beech-mast, the food of our fore-fathers, dates, the food of many people in Barbary and Arabia, figs, pistachios. The Sevennois in France feed on chestnuts, the broth or fruit of which he had hear'd is very nourishing."*

"It may, indeed," says doctor Adam Smith, "be doubted whether butchers-meat is any where a necessary of life. Grain and other vegetables, with the help of milk, cheese, and butter, or oil, where butter is not to be had, it is known from experience, can, without any butchers-meat, afford the most plentiful, the most wholesome, the most nourishing, and the most invigorating diet."†

It is, in fact, perfectly ridiculous and absurd to pretend that animal food is absolutely necessary for the support of so comparatively diminutive and feeble a being as man, while the largest, strongest, and most powerful, which

* *Natural history of Jamaica*, I, xxi, xxii. He enumerates almost every species of vegetable that has been, or may be used for food; it has been called a curious bill of fare.

† *Inquiry into the wealth of nations*, III, 341.

require sustenance in proportion to their bulk and vigour, the horse, the bul, the camel, the rhinoceros, the elephant, the hippopotamus, are supported entirely by vegetable substances.

“There is no necessity,” says Tryon, “for mankind to oppress, hurry and kill the beasts, and eat their flesh and blood, as many ignorantly affirm; crying out, What shall we do with them? They will over-run us, and eat us up, if we do not kill them.* But I answer, That there is no sort of cattle but is otherwise of use, beside to be eaten; and horsees are not eaten, and yet what nation complains of having too many of them?—

“The eating of flesh,” he adds, “and killing of creatures for that purpose, was never begun, nor is now continued for want or necessity, or for the maintenance of health, but chiefly because the high, lofty, spirit of wrath and sensuality had gotten the dominion in man, over the meek love, and innocent harmless nature, and being

* It is the standing argument of the flesh-eaters, and, probably, likewise, of the Cannibals or *Anthropophagi*, at this day. The former, however, choose to forget that they breed the animal for the purpose of killing it; and would have to wait a long time before the *berrings* and other fish which they catch at sea, would over-run them on the land.

so rampant, could not be satisfy'd except it had a proportionable food; and, of all others, flesh has the greatest affinity.....and, if all men would refrain eating of flesh, there would be no cause for them to complain for want of food; for the Almighty has, in all particulars, been gracious and bountiful unto all creatures, but more especially unto mankind, for whom he has *spread a plentiful table*; furnishing the whole earth with a great multitude or variety of herbs, fruits, grains, and seeds, fit for food, which do afford a nourishment of a most excellent substance, and far beyond flesh."*

“ Under an improve'd system of education children will be brought up to a vegetable regimen, as being the most natural to man.....As vegetable diet has a necessary connection with many virtues, and excludes no one, it must be of importance to accustom young people to it, seeing its influence is so considerable and so happy on beauty of person, and tranquility of soul. This regimen prolongs infancy, and, of consequence, the duration of human life. I have seen an instance of it in an English youth of fifteen, who had not the appearance of being so

* *Way to health*, p. 267.

much 'as twelve. He was a most interesting figure, possess'd of health the most vigorous, and of a disposition the most gentle: he perform'd the longest journeys on foot, and never lost temper whatever befel him. His father, whose name was Pigot, told me that he had brought him up entirely under the Pythagorean regimen; the good effects he had learn'd by his own experience."*

In Engleland, notwithstanding the produce of the soil has been, of late, considerably increas'd, by the inclosure of wastes, and the adoption, in many placeës, of a more successful husbandry, yet we do not observe a corresponding addition to the number of inhabitants; the reason of which appears to me to be the more general consumption of animal food amongst us. Many ranks of people, whose ordinary diet was, in the last century, prepar'd almost entirely

* St. Pierre, *Studys of nature*, III, 577. This gentleman was Robert Pigot, esquire, formerly of Chetwynd, in Shropshire, who resided at Geneva; whither, according to the *Biographical anecdotes of the founders of the French republic*, London, 1797, p. 154, the amiable and eccentric marquis de Valadi made an excursion in 1787, and there chance'd to meet with this English Pythagorean, whose dietetick system he immediately adopted, and, for many years after, never taste'd animal food.

from milk, roots and vegetables, now require, every day, a considerable portion of the flesh of animals. Hence a great part of the richest lands of the country are converted to pasturage. Much, also, of the bread-corn, which went directly to the nourishment of human bodys, now onely contributes to it, by fatening the flesh of sheep and oxen. The mass and volume of provisions are hereby diminish'd; and what is gain'd in the melioration of the soil is lost in the quality of the produce.*

* Paleys *Principles of moral and political philosophy*, II, 361.

CHAP. IV.

ANIMAL FOOD THE CAUSE OF CRUELTY AND
FEROCITY.

THAT the use of animal food disposes man to cruel and ferocious actions is a fact to which the experience of ageës gives ample testimony. The Scythians, from drinking the blood of their cattle, proceeded to drink that of their enemys.* The fierce and cruel disposition of the wild Arabs is suppose'd, chiefly, if not, solely, to proceed from their feeding upon the flesh of camels :† and, as the gentle disposition of the natives is probably oweing, in a great degree, to temperance, and a total abstinence from animal food ; so the common use of this diet, in the bulk of other nations, has, in the opinion of M. Pagès, exalted the natural tone of their passions ; and he can account, he says, upon no other principle for the strong harsh features of the Musulmans and Christians, compare'd with the small trait and placid aspect of the Gentoos.‡ “ Vul-

* Herodotus, B. 4 ; *Revelation examine'd*, p. 21.

† Ockley, I, 3.

‡ *Travels round the world*, II, 44.

gar and uninform'd men," it is observe'd by Smellie, "when pamper'd with a variety of animal food, are much more cholerick, fierce and cruel in their tempers than those who live chiefly on vegetables." This affection is equally perceptible in other animals : "An officer, in the Russian service, had a bear, which he fed with bread and oats, but never gave him flesh. However, a young hog hapening, one day, to stroll too near his cel, he got hold of it, and pul'd it in ; and, after he had once drawn blood, and taste'd flesh, he grew so fierce that he became unmanageable, attacking every body that came near him ; so that the owner was oblig'd to kil him."* It was not, says Porphyry, from those who live'd on vegetables, that robbers or murderers, lycophants, or tyrants, have proceeded, but from flesh-eaters. † Prey being almost the sole object of quarrel among carni-

* *Memoirs of P. H. Bruce*, p. 144. A similar instance has been relate'd, to the compileër, of a mastif: all animals, in short, that feed upon blood, are observe'd to be much more furious than others: wil any man, therefor, say that much of his own fury is not oweing to the same food? (*Revolution examine'd*, p. 21.) "I have known," says doctor Arbuthnot, "more than one instance of irascible passions being much subdue'd by a vegetable diet." (*Essay*, p. 186.

† Mackenzies *History of health*, p. 190.

vorous animals, while the frugivorous live together in constant peace and harmony, it is evident that, if men were of this last kind, they would find it much more easy to subsist in a state of nature, and have much less occasion to leave it.*

The barbarous and unfeeling sports (as they are call'd) of the English, their horse-racing, hunting, shooting, bul and bear-baiting, cock-fighting, boxing-matches, and the like, all proceed from their immoderate addiction to animal food. Their natural temper is thereby corrupted, and they are in the habitual and hourly commission of crimes against nature, justice, and humanity, at which a feeling and reflective mind, unaccustom'd to such a diet, would revolt; but in which they profess to take delight. The kings of England have from a remote period been devoteed to hunting; in which pursuit one of them, and the son of another, lost his life. "James the first," according to Scaliger, "was merciful, except at the chace, where he was cruel, was very angry when he could not catch the stag: God, he say'd, is enrage'd against me, so it is that i shall have him: when he had him, he would put his arm all entire into the belly and entrails of the beast." This anecd-

* Rousseau, *On the inequality of mankind*, note 5.

dote may be parallel'd with the following, of one of his successours : " The hunt on Tuesday last" (as state'd in *The General Advertiser*, March 4, 1784) " commence'd near Salthil, and afforded a chace of upward of fifty miles. His majesty was present at the death of the chace near Tring, in Hertfordshire. It is the first deer that has been run to death for many months; and, when open'd, its heart-sirings were found to be quite rent, as is suppose'd, with the force of running:" *Siste vero, tandem, carnifex!* * The slave-trade, that abominable violation of the rights of nature, is, most probably, owing to the same cause; as well as a variety of violent acts, both national and personal, which are usually attribute'd to other motives. In the sessions of parliament, 1802, a majority of the members vote'd for the continuance of bul-baiting,

* It has been pretended that Charles IX. was the authour of a book upon hunting. It is very likely that, if this prince had less cultivate'd the art of killing beasts, and had not acquire'd in the forests the habit of seeing blood run, there would have been more difficulty in getting from him the order of Saint Bartholomew. The chace is one of the most sure means for blunting in men the sentiment of pity for their fellow-creatures; an effect so much the more fatal, as those who are addicted to it, place'd in a more elevate'd rank, have more need of this bridle. (Voltaire, *Oeuvres*, LXXII, 213, note.)

and some of them had the confidence to plead in favour of it! The unnatural and inhuman behaviour of man, or rather of the Engleishman, toward his fellow-creatures, is represented, with singular energy, by William Cowper, in the following beautiful passage :

“ Thus harmony and family accord
Were driv’n from Paradise ; and in that hour
The seeds of cruelty, that since have swell’d
To such gigantic and enormous growth,
Were sown in human nature’s fruitful soil.
Hence date the persecution and the pain
That man inflicts on all inferior kinds,
Regardless of their plaints. To make him sport,
To gratify the frenzy of his wrath,
Or his base gluttony, are causes good
And just, in his account, why bird and beast
Should suffer torture, and the streams be dye’d
With blood of their inhabitants impal’d.
Earth groans beneath the burden of a war
Wage’d with defenceless innocence, while he,
Not satisfy’d to prey on all around,
Adds tenfold bitterness to death, by pangs
Needless, and first torments ere he devours.
Now happiest they that occupy the scenes
The most remote from his abhor’d resort....
The wilderness is theirs, with all its caves,
Its hollow glens, its thickets, and its plains
Unvisited by man. There they are free,
And howl and roar as likes them, uncontroll’d,
Nor ask his leave to slumber or to play.
Woe to the tyrant, if he dare intrude

Within the confines of their wild domain!
 The lion tells him—I am monarch here—
 And if he spare him, spares him on the terms
 Of royal mercy, and through gen'rous scorn
 To rend a victim trembling at his foot.
 In measure, as by force of instinct drawn,
 Or by necessity constrain'd, they live
 Dependent upon man; those in his fields,
 These at his crib, and some beneath his roof;
 They prove too often at how dear a rate
 He sells protection. Witness, at his foot
 The spaniel dying for some venial fault,
 Under dissection of the knotted scourge;
 Witness, the patient ox, with stripes and yells
 Driv'n to the slaughter, goaded as he runs,
 To madness, while the savage at his heels
 Laughs at the frantic sufferer's fury spent
 Upon the guiltless passenger o'erthrown.
 He too is witness, noblest of the train
 That wait on man, the flight-performing horse:
 With unsuspecting readiness he takes
 His murd'rer on his back, and, push'd all day,
 With bleeding sides, and flanks that heave for life,
 To the far-distant goal, arrives and dies.
 So little mercy shows who needs so much!
 Does law, so jealous in the cause of man,
 Denounce no doom on the delinquent? None.
 He lives, and o'er his brimming beaker boasts
 (As if barbarity were high desert)
 Th' inglorious feat, and, clamorous in praise
 Of the poor brute, seems wisely to suppose
 The honours of his matchless horse his own." *

* *Task*, B. 6. "The king travelled with so much expedition to Cheltenham, that three hack-horses were killed on the road. Di-

Thomson, haveing slightly touched upon "the sportsman's joy," or, "rural game," proceeds with the following lines :

" These are not subjects for the peaceful muse,
Nor will she stain with such her spotless song ;
Then most delighted, when she social sees
The whole mix'd animal creation round
Alive, and happy. 'Tis not joy to her,
This falsely-cheerful barbarous game of death ;
This rage of pleasure, which the restless youth
Awakes, impatient, with the gleaming morn ;
When beasts of prey retire, that all night long,
Urg'd by necessity, had range'd the dark,
As if their conscous ravage shun'd the light,
Ashame'd. Not so the steady tyrant man,
Who with the thoughtless insolence of power
Inflame'd, beyond the most infuriate wrath
Of the worst monster that e'er roam'd the waste,
For sport alone pursues the cruel chace,
Amid the beamings of the gentle day.
Upbraid, ye ravening tribe, our wanton rage,
For hunger kindles you, and lawless want ;
But lavish fed, in nature's bounty roll'd,
To joy at anguish, and delight in blood,
Is what your horrid bosoms never knew."

The chace of the hare and stag is no less eloquent and pathetick ; but is not likely to have

rections were given to the drivers to proceed with the utmost expedition, which they took as a hint not to spare the beasts. His majesty paid for the horses ; one of them cost thirty pounds." (*Morning Herald*, July 18, 1788.)

much effect on the savage monsters devoted to those pursuits.

It is indeed, observes Plutarch, a hard and difficult task to undertake (as Cato once say'd) to dispute with mens bellys that have no ears... and it is no easie task to pul out the hook of flesh-eating from the jaws of such as have gorge'd themselves with luxury, and are, as it were, nail'd down with it. It would, indeed, be a good action, if, as the Aegyptians draw out the stomach of a dead body, and cut it open and expose it to the sun, as the onely cause of all its evil actions, so we could by cutting out our gluttony and blood-sheding, purify and cleanse the remainder of our lives... But if this may not be, and we are asham'd, by reason of custom, to live unblameably, let us, at least, fin with discretion : Let us eat flesh, but let it be for hunger, and not for wantonness. Let us kil an animal, but let us do it with sorrow and pity, and not abuseing and tormenting it, as many now-a-days are use'd to do, while some run red hot spits through the bodys of swine, that by the tincture of the quench'd iron the blood may be to that degree mortify'd, that it may sweeten and soften the flesh in its circulation : and others jump and stamp upon the udders of sows that are ready to pig, that so they may take off (Oh ! pia-

cular Jupiter!), in the very pangs of delivery, blood, milk, and corruption,* (destroying the young ones beside), and so eat the most inflame'd and disease'd part of the animal: others sow up the eyes of cranes and swans, and so shut them up in darkness to be fatten'd, and then sowce up their flesh with certain monstrous mixtures and pickles.* By all which it is most manifest, that it is not for nourishment, or want, or any necessity, but for mere gluttony, wantonness, and expensiveness, that they make a pleasure of villainy... The begining of a vicious diet is presently follow'd by all sorts of luxury and expensiveness: and what meal is not expensive, for which an animal is put to death? Shal we reckon a soul to be a small expence? I wil not say, perhap, of a mother, or a father, or of some friend, as Empedocles did; but one participateing of feeling, of seeing, of hearing, of imagination and of intellection, which each of them hath receiv'd from nature for the acquireing of what is agreeable to it, and the avoiding what is disagreeable. Do but consider with yourself, which sort of philosophers render us most tame and civil, they who bid

* This wil, doubtless, be particularly disgusting to the humane English reader, for whom similar crueltys, or others at least equally shocking, are every day committed.

people to feed on their children, friends, fathers, and wives, as if they were dead ; or Pythagoras and Empedocles, that accustom men to be just toward even the other members of the creation. You laugh at a man that wil not eat a sheep ; but we (they'l say again), when we see you cuting off the parts of your dead father, or mother, and sending them to your absent friends, and calling upon and inviteing your present friends to eat the rest freely and heartyly, shal we not smile?... Who then were the first authors of this opinion, that we owe no justice to dumb animals ?

*Who first beat out accursëd steel,
And made the lab'ring ox a knife to feel ?*

In the very same manner oppressors and tyrants began first to shed blood. For example, the first man that the Athenians put to death was one Epitedius, the baseëst of all knaves ; after him they put to death a second and a third ; after this, being now accustom'd to blood, they patiently saw Niceratus the son of Nicias, and their own general Theramenes, and Polemarchus the philosopher, suffer death. Even so in the begining some wild and mischievous beast was kil'd and eaten, and then some little bird or fish was entrap'd : and conquest being first experimented and exercise'd in these, at last pass'd

even to the labouring ox, and the sheep that clothes us, and to the poor cock that keeps the house : until, by little and little, unsatiableness being strengthen'd by use, men came to the slaughter of men, to blood-shed and wars.*

The following excellent observations are an extract from *The Guardian*, No. 61 :

“ I cannot think it extravagant to imagine, that mankind are no less, in proportion, accountable for the ill use of their dominion over creatures of the lower rank of beings, than for the exercise of tyranny over their own species... 'Tis observable of those noxious animals, which have qualities most powerful to injure us, that they naturally avoid mankind, and never hurt us, unless provoke'd, or necessitate'd by hunger. Man, on the other hand, seeks out and pursues even the most inoffensive animals on purpose to persecute and destroy them. Montaigne thinks it some reflection upon human nature itself, that few people take delight in seeing beasts carefs or play together, but almost every one is pleas'd to see them lacerate and worry one another. I am sorry this temper is become almost a distinguishing character of our own nation, from the observation which is made by foreigners of our

* *Of eating of flesh, tract 2.*

belove'd pastimes, *bear-baiting*, *cock-fighting*, and the like. We should find it hard to vindicate the destroying of any thing that has life, merely out of wantonness; yet, in this principle, our children are bred up, and one of the first pleasures we allow them, is the licence of inflicting pain upon poor animals: almost as soon as we are sensible what life is ourselves, we make it our sport to take it from other creatures. I cannot but believe a very good use might be made of the fancy which children have for birds and insects. Mister Locke takes notice of a mother who permitted them to her children, but rewarded or punish'd them as they treated them well or ill. This was no other than entring them betimes into a dayly exercise of humanity, and improving their very diversion to a virtue.*

..... When we grow up to men, we have another succession of sanguinary sports; in particular *hunting*. I dare not attack a diversion which has such authority and custom to support it, but must have leave to be of opinion, that the agitation of that exercise, with the example and

* There can be no doubt that children would be not less apt to learn humanity than cruelty; but the mischief is that, the parents themselves having little sense of the former, they are only instructed or indulge'd in the latter.

number of the chaseërs, not a little ‘contributes’ to resist those *checks*, which compassion would naturally suggest in behalf of the animal pursue’d. Nor shal i say, with monsieur Fleury, that this sport is a *remain of the Gothick barbarity*; but i must animadvert upon a certain custom yet in use with us, and barbarous enough to be derive’d from the Goths, or even the Scythians; I mean that savage compliment our huntsmen pass upon ladys of quality, who are present at the death of a stag, when they put the knife in their hands to cut the throat of a helpless, trembling and weeping creature.*

“But if our *sports* are destructive, our *gluttony* is more so, and in a more inhuman manner. *Lobsters roasted alive, pigs whip’d to death, fowls sew’d up*, are testimonys of our outrageous luxury. Those who (as Seneca expresses it) divide their lives betwixt an anxious conscience and a nauseateëd stomach, have a just reward of their gluttony in the diseaseës it brings with it: for human savageës, like other wild beasts, find

* The tender feelings of these elegant fair ones never induce them, it seems, to reject this delicate and humane office! —They contemplate, with equal satisfaction, the poor heron with its wings and legs brokeën, and its bil stuck in the ground, a living prey to the savage hawk! “*Ladies of quality,*” quotha? *Gorgons and Furies!*

snare and poyson in the provisions of life, and are allure'd by their appetite to their destruction. I know nothing more shocking or horrid, than the prospect of one of their kitchens cover'd with blood, and fil'd with the crys of creatures expiring in tortures. It gives one an image of a *giants den* in a romance, bestrow'd with the scatter'd heads and mangle'd limbs of those who were slain by his cruelty.

“ History tells us of a wise and polite nation that rejected a person of the first quality, who stood for a judiciary office, onely because he had been observe'd, in his youth, to take pleasure in tearing and murdering of birds : * and of another that expel'd a man out of the senate, for dashing a bird against the ground which had takeen shelter in his bosom Perhaps that voice or cry so nearly resembling the human, with which Providence has endue'd so many different animals, might purposely be given them to move our pity, and prevent those crueltys we are too apt to inflict on our fellow-creatures. †

* The emperor Domitian began his favourite pursuit with the murder of flies, and ended it with that of men : a progression perfectly natural.

† It may be so ; but it is evident that Providence has not,

“ To conclude, there is certainly a degree of gratitude owing to those animals that serve us ; as for such as are mortal or noxious, we have a right to destroy them ; and for those that are neither of advantage ‘ nor ’ prejudice to us, the common enjoyment of life is what i cannot think we ought to deprive them of.”

Man, who is every-where a tyrant or a slave, delights to inflict on each sensible being within his power the treatment he receives from his own superiors : as the negro revengeës the cruelty of his owner upon the innocent dog. Every animal, wild or tame, of which he becomes the possessor, is his property, his prisoner, his slave ; to be treated with caprice and cruelty, and put to death at his pleasure. Hear, upon this subject, the poetical reflections of the amiable Thomson :

“ Be not the Muse ashamed, here to bemoan
Her brothers of the grove, by tyrant man
Inhuman caught, and in the narrow cage
From liberty confin’d, and boundless air.
Dull are the pretty slaves, their plumage dull,
Ragged, and all its brightening lustre lost ;
Nor is that sprightly wildness in their notes,

in this instance, had all the success she intended. She would have acted more wisely, when she was about it, to have infused a little humanity into the mind of her favourite.

Which, clear and vigorous, warbles from the beech.
 O then, ye friends of love and love-taught song,
 Spare the soft tribes, this barbarous art forbear;
 If on your bosom innocence can win,
 Music engage, or piety persuade.” *

The beaver, whose tender plaintive accents, and whose striking example, draw tears of admiration and pity from the humane philosopher, who contemplates his life and manners; this harmless animal, which never hurts any living creature, neither carnivorous nor sanguinary, is become the object of mans most earnest pursuit, and the one which the savageës hunt after with the greatest eagerness and cruelty: a circumstance oweing to the unmerciful rapaciousness of the most polish’d nations of Europe.†

* *Spring.* † Raynal, VI, 495.

CHAP. V.

ANIMAL FOOD THE CAUSE OF HUMAN SACRIFICES.

SUPERSTITION is the mother of Ignorance and Barbarity. Priests began by persuading people of the existence of certain invisible beings, which they pretended to be the creatours of the world, and the dispenseers of good and evil; and of whose wils, in fine, they were the sole interpreters. Hence arose the necessity of sacrificees to appease the wrath or procure the favour of imaginary gods, but, in reality, to gratify the gluttonous and unnatural appetites of real daemons. Domestick animals were the first victims. These were immediately under the eye of the priest, and he was please'd with their taste. This satisfy'd for a time; but he had eaten the same things so repeatedly, that his luxurious appetite call'd for variety. He had devour'd the sheep, and was now desirous to masticate the shepherd. The anger of the gods, testify'd by an opportune thunder-storm, was not to be assuage'd but by a sacrifice of uncommon magnitude. The people tremble, and offer him their enemys, their slaves, their parents, their children,

to obtain a clear sky on a summers day, or a bright moon by night. When, or upon what particular occasion, the first human creature was made a sacrifice is not known, nor is it of any consequence to enquire. Goats and bullocks had been offer'd up already, and the transition was easy from the brute to the man. The practice, however, is of remote antiquity, and universal extent, there being scarcely a country in the world in which it has not, at some time or other, prevail'd. The most ancient sacrificeës, it must be confess'd, were, in all probability, holocausts, entirely destroy'd by the fire, from which the priests, of course, would receive no advantage : but, beside that these burnt offerings cost *them* nothing, it might be their interest to have it believe'd that their god was partial to animal food, and delighted in the pleasant flavour of roasting or broiling flesh.

The origin not onely of sacrificeës, but of animal food, is related by Porphyry as follows :

“ Although they report that the Syrians formerly abstain'd from animals, and, therefor, neither did they immolate to the gods : but afterward admitted them in sacrificeës in order to avert certain evils : they did not, however, admit the use of flesh. But in process of time, as

sayth Neanthes of Cyzicum, and Asclepiades the Cyprian, about the age of Pygmalion, a Phoenician, truly, by birth, who reign'd over the Cyprians, the eating of flesh crept in by this sort of prevarication. At first indeed no animal was sacrifice'd to the gods, neither was there any law upon this subject, because it was prohibited by the law of nature. But a certain occasion requireing life for life, the first sacrifice was made of animate'd beings, and thence, they say, a whole victim was consumed by fire. But, afterward, as the sacrifice was burning a small part of the flesh fel upon the ground, which the priest took up, and being burn'd in touching it, he unadvisedly put his fingers to his mouth, in order to mitigate the pain proceeding from the burn. But when he had taste'd the fat, he was enflam'd with the desire thereof, nor could he abstain, but also gave part of it to his wife : which when Pygmalion had hear'd of, he cause'd the priest with his wife to be thrown down a rock, and gave the priests office to another, who, not long after, celebrateing the same sacrifice, ate, in like manner, the flesh, and fel into the same calamitys. The thing, however, proceeding further, and men useing the same sacrifice, and not abstaining through gluttony from tasteing flesh, the

punishment has cease'd : although the abstinence from fish lasted down to the times of Menander the comedian.*

“ Formerly, when men (as we have say'd) sacrifice'd fruit to the gods, but not animals, nor use'd them for food, it is reported, that a publick sacrifice being celebrate'd at Athens, one Diomus or Sopater, not a native, but a cultivator, in Attica, when allready the cakes and other things which were to be offer'd, were plac'd upon a table in the open air, that he might sacrifice them to the gods, these, a certain ox entering the city after his labour, partly devour'd, and partly trample'd under-foot, that which had hapen'd bearing in il wil, haveing snatch'd up a certain sharp ax, which lay at hand, kil'd the ox. Therefor, the ox, being dead, and the anger of Diomus now appease'd, he bethought himself what an action he had perpetrate'd. He bury'd the ox : and takeing spontaneous flight as one guilty of impiety betook himself into Crete. But a drought and prodigious sterility of grain and fruit haveing ariseen, to those who, with common consent, enquire'd of the god, the priestess answer'd, The exile at Crete is to expiate these things : and if they would inflict

* Porphyry, *Of abstinence*, B. 4, § 15.

punishment on the kiler, and erect a statue of the slain in the place where he fel, this would profit as wel those who had tasteëd, as those who had not touch'd him : whence an enquiry being made, and Sopater afterward found, he, thinking, as one who was allready in a state of expiation, to drive off punishment from himself, if all in common would do this, told them who had come to him, that it behove'd to slay an ox from the city. Now those who stood around [asking] who should kil the ox, he promise'd them to do this office, upon condition he should be made free of the city, and they with himself be accompliceës in the slaughter : which being granted, they return'd to the city, where they so order'd the matter, as it even remains among them to this day. They selected the virgins who carry'd water : now these bring the water to sharpen the hatchet and the sword : which when they had sharpen'd, one deliver'd the hatchet, another ki'd the ox, a third cut his throat ; and, afterward, flaying him, all ate him. These things being transacted, they, sewing the skin of the ox, and stufing it with hay, set him up, in the like form which he had when alive, and tye a plough to him as if he were to labour in the mil. Now a court of justice being instituteëd concerning the slaughter, the partakeërs in it

were call'd into judgement, that they might apologise for themselves. When the bearers of water cast the blame upon those who had sharpen'd the ax, those also who had sharpen'd the ax, upon him who deliver'd it, but he, him who cut the oxes throat, and he, who had done this, accuse'd the weapon, the weapon, because it could not speak, they found guilty of the murder, and threw it into the sea."*

This species of barbarity prevail'd before the siege of Troy, at which we find that human victims were offer'd by Achilles at the funeral of Patroclus :

“ High on the top the manly corse they lay,
And wel-fed sheep and fable oxen slay.
Four sprightly coursers, with a deadly groan,
Pour forth their lives, and on the pyre are thrown,
Of nine large dogs, domestick at his board,
Fall two, selected to attend their lord.

* *Idem, ibi*, B. 2, § 29, 30. The bear, as we learn from *Astleys Voyagées*, is treated in a similar manner by a hord of Tartars : “ As soon as they have kil'd the beast, they pul off its skin, and hang it, in presence of their idol, on a very high tree, and, afterward, revere it, and amuse themselves with doleful lamentations ; as if they repented of the impious deed. They, ridiculously, plead that it was the arrow, not they, that gave the lethal wound, and that the feather aded wings to its unhapy flight, &c.” (III, 355.)

Then last of all, and horrible to tel!
 Sad sacrifice! twelve Trojan captives fel:
 On these the rage of fire victorious preys,
 Involves and joins them in one common blaze.”*

Menelaus, being arrive'd at Memphis, in search of Helen, was entertain'd by the Aegyptian monarch with great affection, and had his wife, and all his treasures restore'd to him: favours to which he made the most ungrateful return: for, being long detain'd in the country, by contrary winds, he perpetrated a most impious action: takeing two children, natives of the country, and opening their bodys, in order to consult their entrails concerning his departure.†

In the remoteër ageës the blood of animals was not shed to propitiate the gods; odours and perfumes were alone use'd in sacrificeës. The first Athenians, following the injunction of Triptolemus, to regale the gods with fruits, offer'd them onely the produce of the earth. Af-

* Homers *Iliad*, B. 23. The pious Aeneas performs a similar ceremony at the funeral of Pallas:

“ Four youths, by Sulmo, four by Ufens bred,
 Unhapy victims! destine'd to the dead,
 He seize'd alive, to offer on the pyre,
 And sprinkle with their blood the funeral fire.”

Virgils *Aeneis*, B. 10.

† Herodotus, *Euterpe*.

terward they offer'd animals, and the word *θυσία*, which originally signify'd to burn perfumes, was now apply'd to the shedding of the blood of victims.* The animals which they sacrifice'd were the ox, the hog, the sheep, the kid, the cock, and the goose:† but these were not the onely ones—they allso offer'd up men.‡

* Once in the year the under-sacrificeer, or rather the sacred butcher, ready to immolate an ox, fled as seize'd with horror; to make men remember, that, in times the most wise and most happy, the gods were onely presented with flowers and fruits, and that the barbarity of immolating animals, innocent and useful, was not introduced, til there were priests who wish'd to feed upon their blood, and live at the expence of the people. Voltaire, *Diction. philoso.* (Bourbon.)

† Boses *Antiquities of Greece.*

‡ “As Themistocles was sacrificing on the deck of the admiral galley, three captives were brought to him of uncommon beauty, elegantly attire'd, and set off with golden ornaments. They were say'd to be the sons of Autavetus and Sandace, sister to Xerxes. Euphrantides, the soothsayer, casting his eye upon them, and at the same time observing that a bright flame blaze'd out from the victims, while a sneezeing was hear'd from the right [both fortunate omens], took Themistocles by the hand, and order'd that the three youths should be consecrate'd and sacrifice'd to Bacchus *Omentes*; for, by this means, the Greeks might be asured not onely of safety, but victory. Themistocles was astonish'd at the strangeness and cruelty of the order; but the multitude, who, in great and pressing difficultys, trust rather to absurd,

That the ancient Persians were addicted to this barbarous practice, there can be no question. When Cræsus was brought to Cyrus, the latter commanded him to be fetter'd and place'd on a great pile of wood allready prepare'd, accompany'd by fourteen young Lydians, for a sacrifice to some god, as the first-fruits of his victory.*

Xerxes, in his march toward Greece, haveing come to a place, where bridgeës were prepare'd for his pasage over the Strymon, call'd *The nine ways*, the *magi* took nine of the sons and daughters of the inhabitants, and bury'd them alive, as the manner of the Persians was : on their arrival, they offer'd a sacrifice of white horseës to the river. Amestris, wife of Xerxes, haveing attain'd to a considerable age, cause'd fourteen children of the best familys in Persia to be inter'd alive, for a sacrifice to that god who, they say'd, was beneath the earth.†

than rational, methods, invoke'd the god with one voice, and, leading the captives to the altar, insisted upon their being offer'd up, as the soothsayer had directed." (Plutarchs *Life of Themistocles*.) Philarchus, according to Porphyry, reported that all the Greeks in common, before they march'd against their enemys, sacrifice'd men : and, even, at this day, says he, who knows not that, toward Megalopolis, in the feast of Jupiter *Latianus*, there is a man immolateëd ?

* Herodotus, *Clio*. † Herodotus, *Polymnia*.

The Scythians thought no victim worthy of the goddess Diana, but a human one.* They sacrifice'd to Mars every hundredth man of their prisoners.† At the funeral of their king a certain number of his most beautiful horseës, and favourite domesticks, were inter'd in, or sacrifice'd upon, his grave.‡

Nor were the Romans, even, free from this barbarity, as we are expressly told, by Lactantius, that they in his time worship'd *Latialis Jupiter* with human blood.¶

The citizens, according to Livy, after the battle of Cannae, sacrifice'd a Gaulish man and woman; a Grecian man and woman were, likewise, let down alive in the beast-market into a vault under the ground, stone'd all about, a place aforetime embrue'd and polluteëd with the blood of mankind sacrifice'd; but not, he adds, according to the ceremonies and religion of the Romans.§

* Lucian, of *sacrifices*. See also, Euripides. Lactan. *De falsa religione*, c. 21. Eusebius, P. E. I, 4, c. 7.

† Herodotus, *Melpomene*.

‡ *Idem, ibi*.

¶ *Divinae insti.* L. I; *De fal. reli.* c. 21. "Even in Rome," says Tertullian, "there resides a god that delights to be regaled with human sacrificeës."

§ B. 22. Pliny asserts that in the 657th year after the foundation of Rome, in the consulship of Cn. Cornelius Lepi-

The altar of Diana Orthia, at Lacedæmon, was, by the exprefs command of the oracle, to be sprinkle'd with human blood. The custom, at first, was to sacrifice a man by lot, which Lycurgus change'd to the scourgeing of young men with whips.*

The Arcadians, also, use'd to shed man's blood in their divine service ; and a story is preserve'd by Pliny, of one who, having tasted of the inwards of a child which had been kil'd in a sacrifice to Jupiter Lycæus, was turn'd into a wolf.†

When Alexander drew nigh the city Pellion, which Clytus, the son of Bardyles, had seize'd, the enemy, encamp'd upon the adjacent mountains, offer'd three boys, three maids, and as many black rams, for sacrifice.‡

The high priest of Albania, a country near the Caspian sea, pamper'd a man during a whole year ; and, having anointed him with precious

mus and P. Licinius Crassus, there pass'd a decree of the senate forbidding expressly the killing of mankind for sacrifice. (B. 30, c. 1.)

* Pausanias, B. 3, c. 16. The oracle, upon another occasion, order'd the inhabitants of *Potniae* to sacrifice to Bacchus a boy in the flower of his youth. (*Idem*, B. 9, c. 8.)

† B. 8, c. 22.

‡ Arrian, B. 1, c. 6.

oil, he sacrifice'd him, with other victims, to the moon, who, it seems, was their favourite goddess.

Strabo, B. 2, p. 768.

The grand national sacrificeës of the Gauls, and Britons, at which the druids, or priests, presideëd, were frequent and solemn.* A number of miserable wretches, frequently the most virtuous and innocent, pämper'd for the purpose, were inclose'd in a wicker idol, which, while it was consumeing by fire, seem'd to utter the most dreadful crys, horrid assemblage of the shrieks and groans of the unhapy sufferers! to the extravagant joy of the surrounding multitude. They practise'd other methods equally ingenious. Such were the Britons!

"It is reported, that, in the time of building Icolm kil, St. Columba receive'd divine intimation to bury one of his companions alive, as a sacrifice necessary to the success of his undertakeing. It seems the lots doom'd Oran to so dreadful a destiny. Three days after, Columba open'd the grave to see what might be the fate of his friend.

* Galli Esüm, atque Teutatem humano cruore placebant! Lactan. *Divinae insti.* L. I. *De falsa religione*, c. 21. "Celtae verò ad hæc usque tempora & occidentaliore ferè omnes homicidio sacrificabant." Eusebius, *De præpa. evan.* L. IV. c. 7.

Oran raise'd his swimming eyes, and say'd, 'There is no wonder in death, and hel is not as it is reported.' The faint was so shock'd by such sentiments, that he call'd out in a great hurry, "Earth, earth, on the mouth of Oran! that he may not blab more!" (*Gaelic proverbs*, Edin. 1785, p. 66.)

Even the mild and benevolent Hindoos were, at a now haply distant period, wont to offer human sacrificees to the destructive quality of the goddess Bhavaneë, or Nature: They stil offer kids and buffalos.*

* See Wilkinsons Notes to the *Heetopades*, pp. 314, 322, 326. The wife of a Hindoo, unless she prefer a life of infamy, stil burns herself upon the pile of her deceas'd husband, and, according to Bernier, is, in some parts, bury'd alive. There can be no doubt that she is, upon this occasion, a propitiatory sacrifice. Roger relates that, during his residence at Paliacata, on the coast of Coromandèl, a gentleman, of the chetree or military cast, dye'd, leaving no less than sixty wives, all of whom were burn'd alive with his body. (*Porte ouverte*, 1670, p. 122.) See also Struys *Voiages*, 1684, pp. 230, 256. This abominable superstition seems to prove that there is not in the whole world a single body of priests, which has not contributed to the shedding of human blood. (Langle's, *Fables et contes Indiens*, xix.) Upon these sacrificees the English governours, (without whose consent they cannot, possibly, take place) officers, and other natives, and, most probably, also English priests, are calm and earnest spectators!

In one of the temples of the empire of Pegu they bring up a number of virgins. One of these unfortunate creatures is annually sacrifice'd at the feast of the idol. The priest, in his sacerdotal habits, strips her, strangles her, puls out her heart, and casts it in the face of the idol. In other temples they only sacrifice men. A slave, bought for the purpose, handsome, and well made, clothe'd in a white robe, and wash'd for three successive mornings, is, afterward, shewn to the people. On the fourth day the priests open his belly, tear out his heart, besmear the idol with his blood, and eat his flesh as sacred. "Innocent blood," say they, "ought to flow, in order to expiate the sins of the nation. Beside, it is highly necessary that some one should go now and then near the great god, to put him in mind of his people." It is worth remarking, however, that the priests never charge themselves with the commission.*

This horrid superstition still prevails in some parts of Guinea. It is usual, on the gold coast, at the funeral-solemnity of any person of distinction to kill and sacrifice several of his slaves, in order to serve him in the other world: and, according to Bosman, poor wretched men, who,

* Helvetius, *De l'esprit*, I, 139, n.

through age or inability, are become incapable of labour, are sold on purpose to be made victims in these accurs'd offerings.* This writeër, who is of good authority, saw eleven persons kil'd on such an occasion in the most barbarous manner.† Captain Snelgrave, a very intelligent and respectable authour, saw a young child about ten months old, which had been sacrifice'd, by the advice of the priests, for the recovery of the king of Jabrua, hung up on the bough of a tree, with a live cock tye'd near it.‡

The subjects of the king of Dahomé are so barbarous and savage as to offer human sacrificeës whenever they gain a victory.§ In one place captain Snelgrave saw, pile'd on two large stageës, the heads of 4000 of the Whidaws, who had been sacrifice'd by the Dahomés to their

* *Description of the coast of Guinea*, 1705, p. 231.

† *Ibi*.

‡ *Account of some parts of Guinea*, Introduction. "The *Busfon* and *Praba*, the confidential man and favourite woman, of every person of distinction, are usually put to death and interred with him. . . Upon the death of a chief a great many slaves are sacrifice'd, which the Europeans find it impossible to prevent." (*Report of the lords of council on the slave-trade*, 1789, sig. D. and L.) Consult also this part of the *Report passim*.

§ *Ibi*, p. 12.

god, as an acknowledgement for some great conquest.*

The Giagues are *anthropophagi*, and eat their enemys. When the grain is ripe, the queen, furrounded by her courtiers, issues out of her palace, and, cutting the throats of all who are found in her route, gives them to be eaten by her followers. These sacrificeës, she says, are necessary to appease the *manes* of her ancestors, who see with regret, the vulgar enjoy a life of which they are deprive'd; and this feeble consolation can alone engage them to bless the harvest.†

The Oran Idaan, or Maroots, a people near and upon the skirts of the mountain of Keeneebaloo, in the north of Borneo, believe the deity to be please'd with human victims. Each individual must, for once at least, have imbrue'd his hands in a fellow-creatures blood. The rich are

* *Ibi*, p. 31. See also pp. 37, 41, 100; and at p. 43, a description of the ceremony, of which the authour was an eye-witness, and which is too shocking to be transcribe'd. Capt. Snelgraves veracity is confirm'd by Robert Norris, authour of a curious work intitle'd "*Memoirs of the reign of Bosfa Abadee, king of Dabomy*," &c. London, 1789, of which see pp. 87, 93, 100, 110, 126.

† Helvetius, *De l'esprit*, I, 141.

say'd to do it often, adorning their houseës with sculs and teeth, to shew how much they have honour'd their authour, and labour'd to avert his chastisement. Several, in low circumstanceës, wil club to buy a Bifayan CHRISTIAN slave, or any one that is to be sold cheap, that all may partake the benefit of the execution. So at Kalagany in Mindano, when the god of the mountain gives no brimstone, they sacrifice some old slave to appease his wrath."*

The Carthaginians, a brave and polish'd people, who rival'd the Romans in arms, and excel'd them in arts, sacrifice'd their children to Saturn; sometimes singly upon the altar, in consequence of a vow, or for their private advantage; sometimes in numbers, by throwing them into a large fire, or incloseing them in a red-hot statue of their favourite deity, for the general good. The latter of these usages was generally the subject of a great and solemn festival; drums and trumpets play'd durement the ceremony, and every thing was conducted with the utmost decorum. Those who had no children themselves, or who had any they were un-

* Forrester's *Voyage to New-Guinea*, p. 368.

wiling to part with, bought, borrow'd, or stole them, from others.* This laudable practice was, likewise, common to the Phœnicians and Cananaeans.

The ancient Peruvians sacrifice'd men and women of all ageës, whom they had takeen in war : and some nations amongst them so far exceeded the rest in inhumanity that they offer'd not onely their enemys, but, on some occasions, their very children to their idols. The manner of these sacrificeës was to rip open the breasts of the miserable victims while they were yet alive, and so tear out their heart and lungs, with the blood of which they sprinkle'd the idol ; then they inspected the lungs and heart to take an

* Dureing a siege, two hundred of the best families in Carthage were sacrifice'd in one day, to appease the resentment of the deity, incur'd by the prostitution of borrow'd children : upward of three hundred citizens, who had been guilty of this impious fraud, at the same time offering themselves as expiatory victims. The statue of the god sometimes appear'd with a smiling countenance, to encourage the children to trust themselves on his hand, whence they immediately fel through an opening, into a deep firey furnace. In some parts of Africa, as we learn from Minucius Felix, mothers sacrifice'd their own children ; and, lest they should offend the compassionate god with a mournful victim, stop'd their mouths with kisses and caresses. Tertullian says the same thing, observing that " even now these villainys are done in private."

omen of good or bad, and know whether the sacrifice were acceptable: they then burnt the entrails, and ate the flesh "with great joy and festivity," though it were that of their own child, or other relation.*

In the provinces of Paucura and Arma they sacrifice'd two men to the devil every Tuesday.†

* De la Vega, *Royal com. of Peru*, p. 7. See also Ciezaz *Travels*, pp. 131, 147. "When any of the lords of these valleys dye'd," says the latter, "they were lamented for many days, their wives cut off their hair, the best lov'd among them kil'd themselves, and they made a vast grave or tomb... Within it was a vault in which they lay'd the dead body, and with it gold, and the arms he had; then making his most beautiful wives, and some boys that serve'd him, drunk, they put them alive into the vault, where they left them, that their lord might go to the devil with company." (p. 34.) This practice, from other parts of Ciezaz book (a curious and interesting performance), appears to have been general. (See pp. 113, 118, 131, 137, 159.) It still prevails in Guinea. (See Duquesnes *Voyage to the E. Indies*, p. 122; Smith's *Voyage*, p. 226; Norrises *Memoirs of Bosha Abadee, king of Dabomy*, p. 130.) At the funeral of a Yakout prince, his favourite horse, and another, the best of his stud, have their throats cut over the corpse. This bloody libation, says our author, is the homage pay'd to his attachment to these animals, who are suppose'd to follow him into the other world, where it is imagin'd he will again be able to enjoy them. (Lesseps, *Travels in Kamtschatka*, II, 311.) There can be little doubt that his wives and favourite slaves once bore them company,

† Ciezaz *Travels*, p. 53. "The dead were never left to rot."

These bloody rites of worship appear to be prevalent throughout all the wide extensive islands of the pacifick ocean.* “We were inform’d,” says captain Cooke, speaking of the inhabitants of Tongataboo, one of the Friendly-iles, “that, in about three months, there would be perform’d, on the same account [i. e. the kings son being permitted to eat with his father], a far more important and grander solemnity; on which occasion, not onely the tribute of Tongataboo, but that of Hapae, Vavaoo, and of all the other islands would be brought to the chief, and confirm’d more awfully, by sacrificeing ten human victims from amongst the inferior sort of people. A horrid solemnity indeed!” exclaims this great man, “and which is a most significant instance of the influence of gloomy and ignorant superstition, over the minds of one of the most benevolent and humane nations upon earth. On inquireing,” he tels us, “into the reason of so barbarous a practice, they onely say’d, that it was a necessary part of the *Natche*; and that, if they omitted it, the deity would certainly destroy their king.”† We have an account, from the same authority, of a human sacrifice in Attahooroo,

* *Voyage into the pacifick ocean*, II.

† *Ibi.* I, 351.

one of the Society-iles, where the natives, next day, sacrifice'd a pig: It is pretty much the same. A few days after they had another human sacrifice. "This second instance, within the course of a few days, was too melancholy a proof, how numerous the victims of this bloody superstition are amongst this [otherwise] humane people."* He "counted no less than forty-nine skulls of former victims, lying before the *morai*, where 'he' saw one more added to the number:" and, from the skulls having suffered little change from the weather, infers "that no great length of time had elapsed, since, at least, this considerable number of unhappy wretches had been offered upon this altar of blood."† In short, every appearance led our people to believe that this barbarous practice was very general‡; and we find it to obtain universally amongst the inhabitants of the Sandwich islands.§

"*Tantum Religio potuit suadere malorum!*"

* *Ibi*, II, 53, 57.

† *Ibi*, II, 41.

‡ *Ibi*, II, 203.

§ *Ibi*, III, 132, 161. See more on this subject in Porphyrys *Treatise of abstinence*, B. 2; Cyril against Julian, B. 4; Lactantius, B. 1, c. 21; Eusebius, *De præ. evan.* B. 4, c. 7; and in Voltaire's *Dictionnaire philosophique*, article *Anthropophages*.

Who first taught souls enslave'd, and realms undone,
Th' enormous faith of many made for one ;
That proud exception to all Natures laws,
T' invert the world, and counter-work its cause ?
Force first made conquest, and that conquest, law ;
'Til superstition taught the tyrant awe,
Then share'd the tyranny, then lent it aid,
And gods of conqu'rors, slaves of subjects made.
She 'midst the light'nings blaze and thunders sound,
When rock'd the mountains, and when groan'd the ground,
She taught the weak to bend, the proud to pray,
To pow'r unseen, and mighty'er far than they :
She, from the rending earth, and bursting skys,
Saw gods descend, and fiends infernal rise :
Here fix'd the dreadful, there the bless'd abodes ;
Fear made her devils, and weak hope her gods ;
Gods partial, changeful, passionate, unjust,
Whose attributes were rage, revenge or lust ;
Such as the souls of cowards might conceive,
And, form'd like tyrants, tyrants would believe.
Zeal then, not charity, became the guide,
And hel was built on spite, and heaven on pride.
Then sacred seem'd th' aetherial vault no more ;
Altars grew marble then, and reek'd with gore :
Then first the flamen taste'd liveing food ;
Next his grim idol smear'd with human blood ;
With heavens own thunders shook the world below,
And play'd the god an engine on his foe.*

* Popes *Essay on man*, ver. 241, &c.

CHAP. VI.

HUMAN FLESH THE CONSEQUENCE OF ANIMAL
FOOD.

As human sacrificees were a natural effect of that superstitious cruelty which first produce'd the slaughter of animals, so is it equally natural that those accustom'd to eat the brute, should not long abstain from the man : more especially as, when toasted or broil'd on the altar, the appearance, favour, and taste of both would be nearly, if not entirely, the same. But, from whatever cause it may be deduce'd, nothing can be more certain than that the eating of human flesh has been a practice, in many parts of the world, from a very remote period, and is so, in some, at this day. That it is a consequence of the use of animal food there can be no doubt, as it would be impossible to find an instance of it among people who were accustom'd solely to a vegetable diet. The progress of cruelty is rapid. Habit renders it familiar, and hence it is deem'd natural.

The man who, accustom'd to live on roots and vegetables, first devour'd the flesh of the smallest

animal, committed a greater violence to his own nature than the most beautiful and delicate female, accustom'd to animal food, would feel in shedding the blood of her fellow-creatures for sustenance ; possess'd as they are of exquisite feelings, a considerable degree of intelligence, and even, according to her own religious system, of a living soul.* That this is a principle in the social disposition of mankind is evident from the deliberate coolness with which seamen, when their ordinary provisions are exhausted, sit down to devour such of their comrades as chance or contrivance renders the victim of the moment : a fact of which there are but too many, and those too well-authenticated, instances.† Such a

* *Genesis*, I, 20, in the margin.

† See *The melancholy narrative* of captain Harrison of the sloop Peggy, p. 21, &c. ; *Narrative of the shipwreck of the Nottingham galley*, p. 19 ; *Shipwreck and adventures of Pierre Viand*, p. 165 ;—Account of the loss of the brig Mary and Ann of London, in *The morning chronicle* of Decem. 22, 1791 ; *Voyages and travels of an Indian interpreter* (J. Long), p. 126. See also an account of some Usipians in Tacitus's *Life of Agricola*. In the old testament, and in the history of Josephus, at different sieges of Jerusalem the Jewish women ate their own children. (See II Kings, vi, 26, and Whiston's *Josephus*, p. 931.) The soldiers of Cambyfes, in his frantick expedition against the Aethiopians, fed upon herbs so long as they found any in the way ; but when they arriv'd in the

crime, which no necessity can justify, would never enter the mind of a starving Gentoo, nor, indeed, of any one that had not been previously accustom'd to animal food. Even among the Bedouins, or wandering Arabs of the desert, according to the observation of the enlighten'd Volney, though they so often experience the extremity of hunger, the practice of devouring human flesh was never hear'd of. Content with his milk and his dates, the Bedouin has not desire'd flesh; he has shed no blood; his hands are not accustom'd to slaughter, nor his ears to the crys of suffering creatures; he has preserve'd

fandy deserts, some of them were guilty of a horrid action: for they cast lots among themselves, and ate every tenth man. (Herodotus, *Tbalia*.) The Numantines, according to Valerius Maximus, being besiege'd by Scipio, were constrain'd to feed upon mans flesh. But necessity, says that authour, was no excuse for this; for there was no necessity for them to live, to whom it was so lawful to dye. The horrid impiety, however, of the Calagurritans, it seems, exceeded the obstinacy of the former: who, being besiege'd by Pompey, and having devour'd all other creatures in the city, set to feast upon their wives and children; and, to the end the armed youth might nourish their bowels with their own bowels the longer, they were not afraid to salt up the unfortunate remains of the dead bodys. In comparison of these, he exclaims, serpents and wild beasts are gentle and merciful creatures! (B. 7, c. 6.)

a humane and sensible heart. The habit of shedding blood, he says, and tearing his prey, has familiarise'd the savage to the sight of death and sufferings. Tormented by hunger he has desire'd flesh; and finding it easy to obtain that of his fellow-creature, he could not long hesitate to kill him, to satisfy the cravings of his appetite. The first experiment made, this cruelty degenerates into a habit; he becomes a cannibal, sanguinary and atrocious, and his mind acquires all the insensibility of his body.*

The Cyclops and Laestrigons, in the *Odyssey*, are devourers of human flesh, as are, likewise, Scylla and the Syrens.

The Scythian drank the blood of the first prisoner he took; and made the skin of his head serve him for a handkerchief; and, sometimes, the skins of the entire bodies, for a coat. The Melanchlaenians, also, a Scythian nation, fed upon human flesh.†

The *Callatii*, a nation of India, when asked by Darius, for what sum they would consent to

* *Travels*, I, 409, 410.

† Herodotus, *Melpomene*. The Scythians, according to Pliny, were *anthrophagi*, or eaters of man's flesh; they use'd to drink out of men's skulls, and to wear the scalps, hair and all, instead of stomachers. (B. 6, c. 17; B. 7, c. 1.)

burn the dead bodys of their parents, were struck with horror at the propofal ;—they onely ate them.* The *Padaeans*, another Indian nation, ate raw flefh ; and, when any one of the community was fick (or rather, it may be, found, plump, and in good plight), his beft friends prefently difpatch'd him ; faying, he was in a wafteing condition, and the difeafe would corrupt his body. If he deny'd he was fick, they had no regard to his words, but kil'd him, and feafted upon his flefh. A woman in the fame circumftanceës was treated in the fame manner, by other women.†

The *Isfedons*, whose country adjoined to *Scythia*, prefer'd the flefh of a fheep hafh'd with that of a parent.‡ The *Mafagetæ*, a *Scythian* na-

* *Idem*, *Thalia*. The Greek foldiers in the Perfian army fufained not a fhock when the above monarch, to fhew the force of cuftom, demanded for how much they would devour the dead bodys of their parents, which they were accustom'd to burn. *Idem*, *ibi*.

† Herodotus, *Thalia*.

‡ Herodotus, *Melpomene*. This ceremony was obferve'd to a late period by the *Samojedes*, a word fynonymous with *Anthropophagi*, or man-eaters, and who were probably of *Scythian* defcent, who ufe'd to eat the bodys of their dead friends with venifon. See *A relation of three embaffies perform'd by the E. of Carlifle*, p. 83.

tion, had a similar taste. The relations of an infirm person use'd to assemble, and haveing sacrifice'd him, along with an ox, or some other animal, had all the flesh boil'd together, and fat down to it as to a feast.* This method is admire'd by some as a happy thought of at once giveing a man burial, and celebrateing his funeral rites.† They did not, however, observe the same honours toward those who dye'd a natural death: a distinction which, in some degree, is preserve'd among pious Christians,—with respect, that is, to the attendant animal. Juvenal says of the Tentyrites,

“*Aspicimus populos, &c.*”

“An impious crew we have beheld, whose rage
Their enemies very life cou'd not aswage,

* Herodotus, *Clio*.

† The Brasilians, according to Dellon, “don't even inter their dead friends, but devour them, even sometimes before the breath is out of their bodys. For, if they judge their friends past all hopes of recovery, they kil them for fear they should grow lean before they dye; and, because they would husband their dead friends to the best advantage, they dry their bones, which they beat to powder, and make up in a kind of pap, and so eat it. When the Europeans upbraid them with their crueltys, they return us for answer, that we are a company of impious wretches, who suffer our friends and parents to be consume'd in the earth by the vermin, when we might, with more reason, afford them our belly for their burying-place.” (*Voyage to the E. Indies*, p. 200.)

Unless they banquet on the wretch they flew,
 Devour the corps, and lick the blood they drew !
 What, think you, wou'd Pythagoras have say'd
 Of such a feast, or to what desert fled ?
 Who flesh of animals refuse'd to eat,
 Nor held all sorts of pulse for lawful meat ?*

Even, of late days, says Pliny, to go no further than to the other side of the Alps, there be those that kil men for sacrifice, after the manner of those Scythian people, the Cyclops and *Lysfrigones*, of which he has been speaking, and that, he ads, wants not much of chewing and eating their flesh.† This unnatural propensity was not entirely extinct in that country at a very late period : a woman of the city of Chalons in Champagne ate her own sister ; another devour'd her husband ; and, a third, haveing murder'd her children, salted their bodys, and ate of them every day as a delicious morsel.‡

* *Satyra xv.*

† B. 7, c. 1. Pliny, in his pursuit of these foreign *anthropophagi*, forgot that even in Rome (as we are told by Tertullian) Bellonas priests regale'd all their votarys with human blood ; and that in the Circensian games, those that had the falling sickness suck'd the blood of the wounded gladiators : that boars and lions, fatten'd with human flesh, were the daintys on which they fed ; and that the entrails of a wild beast that had just devour'd a man were very acceptable. (*Apology for the Christians.*)

‡ *Man a machine*, p. 42.

After the siege of Leyden was rais'd, there were certain Hollanders who found a Spaniard, open'd him, caus'd his heart to be dress'd, and ate it.*

The ancient Britons, like the other Gauls, thought it criminal to take the life of a *hare* or a *goose*, but would sacrifice (as we have seen), and even eat,† a man with the utmost composure. They would have shudder'd with horror at the profaneness of a philosopher, who should have had the courage to tel them that it was no less criminal to kil, for the purpose of food, a *man* than a *goose* : pretty much, no doubt, as their more humane and polish'd succesors would do, at present, on hearing it seriously maintain'd that they had an equal right by nature to kil both.

* *Scaligerana*, p. 236.

† Diodorus Siculus relates, that the Britons who inhabited *Iris* (now Ireland) devour'd human flesh (B. 5) ; which is corroborate'd by Strabo (B. 4). The Gauls conducted by Brennus into Greece did the same. (*Pausanias*, *Phocicks*.)

St. Jerome says that he himself, when a boy, in Gaul, saw the Scots, a British nation (*i. e.* in present Ireland), eat human flesh, and that when they found herds of swine, or other cattle, they use'd to cut off the buttocks of the herdsmen, and breasts of the women, which they esteem'd the onely daintys. (*Adversus Jovinianum*, C. 2.)

These Irish Scots, transported into the north of Britain, are say'd to have been *anthropophagi* even in the reign of William

There is a recent instance of cannibalism in Engleland. At the Lent asfizees for Chester,

the conqueror, who punish'd them for it, (*Monasticon Anglicanum*, I, p. 72) : nor was the race quite extinct, for some centurys lateer, as we are inform'd by two of their own historians. Thus Andrew of Wyntown, under the year 1339 :

“ A karle, thai say'd, wes nere thare by,
 That wald set settys comownaly
 Chyldyr and women for to sla,
 And swanys, that he mycht oure-fa,
 And ete thame all, that he get mycht ;
 Crystyne Klek tyl name he hycht.
 That fary lyf contenwyd he,
 Qwhil waft but folk wes the cuntre.”

Thus, also, Robert Lindsay of Pitfcottie :—“ About this time, under the year 1460, there was apprehended and taken, for a most abominable and cruel abuse, a brigand, who haunted and dwelt, with his whole family and houshold, out of all mens company, in a place of Angus, called *The fiends den*. This mischievous man had an execrable fashion, to take all young men and children, that either he could steal quietly, or take away by any other moyen, without the knowledge of the people, and bring them home and eat them ; and, the more young they were, he held them the more tender, and the greater delicate. For the which damnable abuse he was burnt, with his wife, bairns and family, except a young lass of one year old, which was save'd and brought to Dundee, where she was foster'd and brought up : but, when she came to womans years, she was condemn'd and burnt quick, for the same crime her father and mother were convicted of. It is say'd, That, when this young woman was coming forth to the

in 1777, one Samuel Thorley, A BUSCHERS FOLLOWER, was try'd for the murder of Ann

place of execution, that there gather'd a great multitude of people about her, and specially of women, curseing and warying that she was so unhapy [*i. e.* mischievous] to commit such damnable deeds: to whom she turn'd about, with a wood [*i. e.* mad] and furious countenance, saying, Wherefore chide ye with me, as i had committed an unworthy crime? Give me credit, and trow [*i. e.* believe] me, if ye had experience of eating mans and womans flesh, ye would think the same so delicious, that ye would never forbear it again." (*History of Scotland*, p. 65.) This young woman was by no means singular in the preference she gave to human flesh: the cannibals, according to doctor Moffet, praiseing it above all other, as Oforius writeeth: "and Cambletes king of Lydia, haveing eaten of his own wife, say'd he was sorry to have been ignorant so long of so good a dish." (*Healtibz improvement*, p. 160-1.) "Dureing a dreadful famine in India," says J. de Lonseiro, "which destroy'd more than a hundred thousand persons, when the roads and streets were cover'd with dead bodys, i saw several have the resolution to preserve their lives by this disgusting food [human flesh]; but some of them, though not many, found it so delicious, that, when the famine was at an end, they retain'd such an irresistibile propensity to human flesh, that they lay in wait for the liveing, in order to devour them:" adding, in particular, two instanceës, of a mountaineer and a woman. (*Observations on the inducements to eating human flesh*, *Philosophical magazine*, for August 1799.)

In 1768 the ravageës of famine were so great at Patna, a large city in the kingdom of Bahar, that hundreds of Indians perish'd dayly for want of food. The surviveërs began even

Smith, a ballad-finger, about twenty-two years of age. He decoy'd her, lay with her, murder'd

to attempt satisfying their craving hunger with the flesh of the dead, in order to preserve their own existence. Stavorinus, *Voyages to the E. Indies*, I, 152. (This dreadful calamity, he observes, may chiefly be attributed to the monopoly which the English had made of the rice.)

Moryson, having made mention of the English army in Ireland, "destroying the rebels corn, and using," as he says, "all meanes to famish them," proceeds, by two or three examples, to shew the miserable estate to which they were reduced. "Sir Arthur Chichester, sir Rich. Moryson, and the other commanders of the forcees, sent against Brian Macart, in their return homeward, saw a most horrible spectacle of three children (whereof the eldest was not above ten years old), all eating and gnawing with their teeth the entrails of their dead mother, upon whose flesh they had fed twenty days past. . . . Captain Trevor, and many honest gentlemen, lying in the Newry, can witness, that some old women of those parts use'd to make a fire in the fields, and divers little children driveing out the cattel in the cold mornings, and comming thither to warm them, were by them surpris'd, kil'd, and eaten." (*Itinerary*, Part 2, page 271.)

"About the year 1652 and 1653 the plague and famine had so swept away whole countrys, that a man might travel twenty or thirty miles, and not see a liveing creature, either man, beast, or bird;" they being all dead, or having quited these desolate placees. . . . "I have seen," says the writeer, "those miserable creatures [ageed men, women, and children] plucking stinking carrion out of a ditch, black and rotten; and have been credibly inform'd, that they digged corpses out of the grave to eat. But the most tragical story i ever hear'd

her, cut her to pieceës, and ate part of her. The circumstanceës were too shocking to relate. He was convicted [executed], and afterward hung in chains.*

The inhabitants of Decba, in the province of Guzerat, in India, according to Thevenot, were formerly man-eaters, and "it is not long since," he says, "that mans flesh was there publickly sold in the markets;"† as it is say'd to have

was from an officer commanding a party of horse, who, hunting for tories [Irish] in a dark night, discover'd a light : . . . drawing near, they found it a ruin'd cabin, and beseting it round, some did alight and peep in at the window, where they saw a great fire of wood, and a company of miserable old women and children siting round about it, and betwixt them and the fire a dead corpse lay broiling, which, as the fire roasted, they cut off collops [from] and 'ate.'" (Colonel Lawrences *Interest of Ireland*, 2d part, p. 86, 87, citeed in Currys *Review*, II, 105.) Such were the blessings of Ireland under the protection of Engleish humanity! Unless the royal army, and national militia, and Orange volunteers, are much belye'd, the crueltyes they committed upon the miserable Irish rebels, of all ageës, ranks, and sexes, were scarcely less than those allready describe'd. The compileër of these pageës, as he was siting at dinner in a gentlemans house, hear'd the colonel of a regiment acknowlege, with horreur, the wretches he had put to death, in cold blood (which he and others present, cannot fail to recollect).

* *Annual register*, for that year.

† *Travels*, Part 3, page 7. China.

sometimes been, in those of Cochin-China.* Human flesh is also, at this day, eaten in the island of Sumatra by the Bata people.†

Aroe Tanete, king of Soping and the Bouginefe, like the ancient inhabitants of Celebes, was a cannibal, and remarkably fond of human flesh, so that he even use'd to fatten his prisoners, and, cutting their heart out alive, ate it raw, with pepper and salt, esteeming it the most delicious morsel of all.‡

The Andamants, a nation of islanders in the gulf of Bengal, are such barbarous savageës as to kill all who are unhappy enough to be driven upon their coast, “and eat them for food.”§

The Anzigues, a nation of Africa, endue'd with many temporal benefits, and abounding with nature's blessings, delight in eating man's flesh more than any other food, coveting even their friends, whom they embowel with a greedy delight, saying, they can no way better express true affection than to incorporate their dearest friends and relations into themselves, as in love

* Sir James Stauntons *Account of the embassy to China*, I, 347.

† Marsdens *History of Sumatra*, p. 298.

‡ Stavorinus, *Voyage to the E. Indies*, II, 221.

§ Duquesnes *Voyage to the E. Indies*, p. 120.

before, now in body, uniteing two in one. They have, also, shambles of men and womens flesh, jointed and cut in several pieceës, and some, weary of life, voluntarily proffer themselves to the butcher, and are accordingly sod and eaten.*

The Zuakins, another nation of this quarter, shew a seeming humanity to such strangers as are shipwreck'd on their coast, allowing them a convenient place to lodge in, with plenty of animal food to eat, and sometimes entertain them with their musick,—“and then destroy the fastest, as they have occasion to feast on them.”†

The negros, from the inland parts, are, almost, without exception, *anthropophagi*, have a terrible, tiger-like, scarcely human aspect, and pointed or jagged teeth, closeing together like those of a fox. Most of these are so fierce and greedy after human flesh, that they bite large pieceës out of the arms or legs of their neighbours, and fellow-slaves, which they swallow with great avidity.‡

Robert More, surgeon of The Italian galley, being sent by his commander, captain John

* Herberts *Travaile*, 1634, p. 10.

† Hamiltons *Account of the E. Indies*, I, 30. He adds a shocking instance of the crew of a Turkish galley, half of which was, from time to time, put to the spit.

‡ *Selections from literary journals*, 1798, I, 452; cites Oldendorp, p. 285.

Dagge, to the king of Dahomés camp, with presents for his majesty, saw many strange things, especially human flesh sold publickly in the great market-place.* The Dahomés eat the bodys of those that are sacrifice'd, which they boil, and look upon as holy food.† This is confirm'd by a recent authority, in which we find that many African nations are addicted to this unnatural practice, and that, from the concurrent testimony of those who have been at Bonny, it is well known that a Bonny man kills and eats an Andony man, and an Andony man treats a Bonny man in the same way, whenever he has an opportunity: and this in a familiar repast, and not merely in savage triumph after a victory,‡ [or as a religious sacrifice].

The inhabitants of Cape Palmas on the coast

* Snelgraves *Account of Guinea*, p. 53. See also, p. 41, and p. 133, an extraordinary instance of cruelty practise'd by the Dahomés upon Mr. Testefole the Engleish governour, which concludes by their cutting his body in pieceës, broiling them on the coals, and eating them. Some of those that ate part of his flesh were, afterward, so audacious as to tel several Portuguese gentlemen, who talk'd with them about it, "That ENGLISH BEEF WAS VERY GOOD!"

† Smiths *Voyage to Guinea*, p. 110.

‡ Norrises *Memoirs of Bosfa Abádee king of Dabomy*, 1789, p. 10.

of Guinea, though possess'd of a country which affords them plenty of provisions, and wanting nothing that is necessary for the support of life, delight in human flesh whenever they can come at it.

The Hottentots eat any thing: they make no difference whether their meat is kil'd, or dead with any distemper, or whether it be mans flesh.*

The Gango negros, in Surinam, according to Stedman, are suppose'd to be *anthropophagi* or cannibals, like the Caribbee Indians, instigated by habitual and implacable revenge. "Amongst the rebels of that tribe," he says, "after the takeing of Boucou, some pots were found on the fire with HUMAN FLESH; which one of the officers had the curiosity to taste, and declare'd it was not inferior to some kinds of BEEF or PORK."†

* Schewitzers *Voyage to the E. Indies*, p. 239.

† *Narrative*, II, 267. "I have been since asure'd," he adds, "by a mister Vangills, an American, that haveing traveled for a great number of miles inland in Africa, he, at length, came to a place where human legs, arms, and thighs, hung upon wooden shambles, and were expose'd to sale, like butchers meat in Leadenhall-market: and captain John Keene, formerly of the Dolphin cutter, positively asure'd me, that when he, a few years since, was on the coast of Africa, a capt. Dunnigen, with his whole crew, belonging to the Nasfau schooner, were cut in piecees, salted, and eaten, by the negros

In some countrys of Peru, says the inca Garcilasfo de la Vega, they were fuch great loveërs of mans flesh, that, when they were killing an Indian, they would fuck his blood at the wound they had giveën him; and when they quarter'd his body, they would lick their fingers, that not one drop of blood should be wasteëd : in their sham-bles they commonly sold mens bodys, makeing sausageës of their guts, stuffing them with flesh, that nothing might be lost. Peter of Cieça, he ads, in the 26th chapter of his book, declares so much, and affirms that he saw it with his own eyes; and that so far their gluttony provoke'd them that they did not spare those very children which they begot upon those women whom they had takeën captives in the war; but breeding them with fuch care and diet as might make them fit, so soon as they came to be twelve years of age, and that they were plump and tender, they drefs'd them for their table, and devour'd them with their mothers. . . . Moreover to those men whom they took in the war they gave women, and their breed they nourish'd and faten'd,

of Great Drawin." The compileër of this book was inform'd, by the late Francis Rusfell, esquire, solicitor to *The board of trade*, that a gentleman, who had been at Sumatra, asfure'd him that he had there seen this sort of *flesh-market*.

with intent to eat them, "AS WE DO LAMBS AND CALVES."*

The Pattecurans use'd to shut up their prisoners in coops and pens, ordering them to be wel fed, and, when fat, took them out, on festivals, to an open place before their houseës, where, being first stun'd by a blow on the neck, they were kil'd and devour'd. Of this Cieza had been an eye-witness.

The Chirihuanas, a nation of Peru, long'd so much for human flesh, "that when they surpris'd

* *Royal commentaries of Peru*, p. 8, 9. And see P. de Ciezas *Travels*, pp. 30, 33, 41, c. 20, p. 53. "When we discover'd those countries," says the latter, "we found such numbers of heads of Indians before the doors of the prime men, that they look'd as if shambles of human flesh had been kept before each of them." P. 34. The following anecdote is curious: "About 25 or 30 [Spanish] soldiers, going abroad a marauding, or, to speak plain, to steal what they could find, lighted on some people that fled, for fear of being seen and takeen by us. There they found a great pot, full of boil'd meat, and their hunger was so great, that they thought of nothing but eating; but when they were wel satisfy'd, one of them pull'd out a hand, with all its fingers and nails; besides which they afterwards discover'd pieces of feet, of two or three quarters of men that were in it. The Spaniards, beholding that spectacle, were sorry they had eaten of the meat, and their stomachs turn'd at the sight of the hands and fingers; BUT IT PASS'D OVER WITH THEM, AND THEY RETURN'D SATISFY'D, HAVEING GON OUT HUNGERY." (P. 43.)

at any time shepherds keeping their flocks of sheep, or herdsmen watching their cattle, they would forsake and neglect the herds and droves, to take and devour the flesh of the shepherds.* A disposition, it is possible, they retain to this day, as the Spaniards ineffectually attempted to subdue them; and so rooted does it appear to have been that the author expressly declares that nothing less than a miracle would reclaim them.†

The Guaicureans, a people of Paraguay, before they were civilised by the missionaries, would not allow their women to paint till they had tasted human flesh; and, therefore, when they killed enemies, would divide them among the young ladies, or give them the corpse of their own dead.‡

The savage Indians of the Ladrone islands are said to eat white men, if they can take them, and drink their blood, devouring all they catch raw. ||

* De la Vega, *Royal commentaries*, p. 279.

† *Idem, ibi.* De la Vega is an honest and a sensible writer, and of the first authority. Some of the Peruvians, he tells us, used to eat their parents alive; and his description of the Anthropophaginian feasts of the natives of Antis is too horrible to repeat. That there are still cannibals in the inland country, see Condaminés *Voyage*, p. 42.

‡ Woodes Rogerses *Voyage round the world*, 1712, p. 99.

|| C. Cookes *Voyage to the South-sea*, 1712, II, 17. The

The natives of New-Zealand and Feetee, as we learn from captain James Cook, eat those they take or kil in battle. The people of the Society-iles appear to have been formerly cannibals,* and those of the Sandwich-lands, and Nootka-sound, are so stil.†

When the Caribbians brought home a prisoner of war from among the Arouagues, he belong'd of right to him who either seize'd on him in the fight, or took him runing away, so that being come into his iland, after he had kept him fasting four or five days, he produce'd him upon some day of solemn debauch, to serve for a publick victim to the immortal hatred of his countrymen toward that nation. If there were any of their enemys dead upon the place, there they ate them ere they left it. They had heretofore taste'd of all the nations that frequented them, and affirm'd that the French were the most delicate, and the Spaniards of hardest digestion. They are now nearly extirpate'd by the Christians.‡

ilanders of Java were cannibals in Le Blancs time, and so were the Brasilians.

* *Voyage to the Pacifick ocean*, II, 44, 169.

† *Ibi*, II, 209, 210, 271.

‡ *History of the Caribby-islands*, 1666, p. 326. The cu-

The North-American Indians, though not cannibals at present, appear, from strong circumstances, to have been so at no very distant period. They still, however, drink the blood, and even occasionally eat the hearts of their prisoners.*

The Indians of Pozo, much the bravest of all the natives of Peru, were such lovers of human flesh that Cieza "one day saw them devour above an hundred Indian men and women they had kil'd and taken in war."† The Indians of

rious reader, from the next page but one, may become acquainted with their methods of cookry. See also Edwardses *History of the W. Indies*, I, 31. When the Spaniards first landed in Guadalupe, an island of the cannibals, "they founde in their kytchens mans fleshe, duckes fleshe, and goose fleshe, al in one pot, and other on the spyts, ready to be layde to the fyre. Entiring into their inner lodgynges, they founde faggottes of the bones of mens armes and legges, which they reserve to make heades for theyr arrowes; the other bones they cast away when they have eaten the fleshe. They founde, lykewyse, the head of a young man fastened to a poste, and yet bleedyng. In their houses they founde also above thirtie children captives, which were reserv'd to be eaten." (Edens *History of travaile*, 1577, fo. 12, b.)

* See Carvers *Travels*; Longs *Voyages*, p. 77. It is the general opinion of the southern Indians, a race in the neighbourhood of Hudsons bay, that when any of their tribe have been driven to the necessity of eating human flesh, they become so fond of it that no person is safe in their company. (Hearnes *Journey*, p. 34.)

† C. 21, p. 56.

Picara like'd mans flesh as wel as those of Pozo ; for, when the Spaniards were there the first time, above 4000 of the natives follow'd them, " and so order'd it, that they kil'd and ate at least 300 Indians."*

* C. 22, p. 58. Some of the Indians, after eating the flesh, would stuff the skin with ashes, and make a wax face to the skull, so as to give it the appearance of a living man : " and very often, when the people within were all asleep, at night, the devil enter'd into those bodys, which were full of ashes, and frighted the natives with such dreadful apparitions, that some of them died for fear." (C. 28, p. 74.) These devils were, probably, Spaniards, the only dæmons, it is believ'd, which ever visited that country.

CHAP. VII.

ANIMAL FOOD PERNICIOUS.

“THESE flesh-eatings,” says Plutarch, “are not only preternatural to mens bodys, but, also, by cloging and cloying them, render their very minds and intellects gross likewise: for, it is well known to most, that wine and much flesh-eating make the body, indeed, strong and lusty, but the mind weak and feeble.”*

According to Festus, a contagious distemper spread itself in Rome, among women with child, in the reign of Tarquin the proud, which was ascribe'd to their eating the flesh of sacrifice'd buls, the overplus of which the sacrificeërs sold; and, on this occasion, the Taurian, or Taurilian games were institute'd, to appease the anger of the infernal gods.

* *Of eating of flesh, tract i.*

The Arabians, though not without animal food, seldom eat of it ; it being thought very unwholesome in such hot countrys.*

The indulgeing of flesh-meats and strong-liquors, according to doctor Cheyne, inflames the passions, and shortens life.†

“ No people in the world,” says doctor Buchan, “ eat such quantitys of animal food as the English, which is one reason why they are so generally tainted with the scurvy and its numerous train of consequenceës, indigestion, low-spirits, hypochondriasm, &c.”‡

It appears, by the general bil of all the christenings and burials, for the city and suburbs of London, from December 9, 1800, to December 15, 1801, that, of 17,814 children, males and females, christen'd in that or the four preceding years, not less than 5,395 dye'd under the age of two years, nor less than 2,063, between two and five : a destruction, apparently, oweing to, and occasion'd by, the untimely and unnatural use of animal food. No other nation in the world, it is believe'd, much less that of the Hindoos, or any other people, who abstain from this diet, incurring such an untimely loss.

* Niebuhrs *Travels*, II, 231. † *Essay on health*, p. 94.

‡ *Domestick medicine*, p. 73.

CHAP. VIII.

HEALTH, SPIRITS, AND QUICKNESS OF PERCEPTION PROMOTED BY A VEGETABLE DIET.

IT is surprizing, says Goldsmith, to what a great age the primitive christians of the east, who retire'd from persecution in the desarts of Arabia, continue'd to live in all the bloom of health, and yet all the rigours of abstemious discipline. Their common allowance, as we are told, for four-and-twenty hours, was twelve ounceës of bread, and nothing but water. On this simple beverage St. Anthony is say'd to have live'd a hundred and five years; James the hermit, a hundred and four; Arsenius, tutor to the emperor Arcadius, a hundred and twenty; St. Epiphanius, a hundred and fifteen; Simeon, a hundred and twelve; and Rombald, a hundred and twenty. In this manner, he ads, did these holy temperate men live to an extreme old age,

kept cheerful by strong hopes, and healthful by moderate labour.*

That the orientals live to a great age is chiefly owing to their abstinence from animal food and strong liquors.†

Josephus observes that the Esenes, a sort of Jewish monks, live'd commonly to a hundred years, by reason of the simplicity of their diet, and regular life.‡

The Priscillianists, or followers of Priscillian, the heretical bishop of Avila in Spain, who suffer'd under Maximus, *anno* 385, enjoin'd, or recommended, a total abstinence from all animal food.§

“ I marvell,” says Stubbes, speaking of the variety of meats in his time, “ how our forefathers lived, who eat little els but colde meates, grosse, and hard of disgesture? yea, the most of them fead upon graine, corne, rootes, pulse, hearbes, weedes, and such other baggage, and yet lived longer then wee, were healthfuller then we, of better complection then we, and much stronger then we in every respect: wherfore i

* *History of the earth*, II, 132.

† *Niebuhrs Travels*, II, 375.

‡ Josephus, *Wars of the Jews*.

§ Gibbon, III, 27.

can not perswade myself otherwise, but that our nicenesse and curiousnesse in diet hath altered our nature, distempered our bodies, and made us subject to millions of discrasies and diseases, more then ever were our forefathers subject unto, and consequently of shorter life then they.”* “Who is sicklier,” he exclaims, “then thei that fare deliciously every day? who is corrupter? who belcheth more? who looketh worse? who is weaker and feebler then thei? who hath more filthie collor, flegme, and putrification (repleat with grosse humours) then thei? and to be breese, who dyeth sooner then thei? Doe wee not,” continues he, “see the poore man that eateth browne bread (whereof some is made of rye, barlie, peason, beanes, oates, and such other grosse graines), and drinketh small drinke, yea, some tymes water, feedith upon milke, butter, and cheefe, (i saie) doe wee not see suche a one healthfuller, stronger, fairer-complectioned, and longer livyng, then the other that fare daintilie every daie? and how should it be otherwise?†

It is wel known, according to Ovington, that nothing contributes so much, to the scurvy, as

* *Anatomy of abuses*, 1583, fig. I. v. b.

† *Ibi*, fig. I, v. 3. b.

the eating of salted meat, or, to its cure, as the eating of vegetables. Seamen, who have been so lamentably overrun with this disease as to be unable either to walk or stand upright, have had their limbs, stomachs, and lost health restore'd by three days eating of purslain, and other herbs, after they have once got ashore : and were those, he ads, made more frequently the diet of these that live on land, the scorbutick humours, and all that train of diseaseës that follows them, would be less numerous and prevailing than they are.* Nothing else, in doctor Cheynes opinion, than a total abstinence from animal foods can totally extirpate this disease.† A vegetable and milk diet, he says, is the proper and natural food of those afflicted with scrophulous complaints, as much as feeds are that of small birds :‡ ading, that a total milk and feed diet, with frequent interspersed emeticks, wil infallibly cure hysterricks, as well as consumption, if any human

* *Voyage to Suratt*, p. 519.

† *Essay on health*, p. 182. It is evident, says doctor Buchan, that if vegetables and milk were more use'd in diet, we should have less scurvy, and, likewise fewer putrid inflammatory fevers.

‡ *Method of cure*, &c. p. 168.

means possibly can.* Even bread and water will be found beneficial in very serious disorders; as, in the case of doctor Barwick, who, in the civil wars, when under a phthisis, atrophy and dyscrasy, was confine'd in a low room in the Tower, and live'd on bread and water onely, for several years; yet came out, at the Restoration, sleek, plump, and gay.†

Indeed, there are some caseës, according to doctor Cheyne, wherein a vegetable and milk diet seems absolutely necessary, as in severe and habitual gouts, rheumatisms, cancerous, leprous, and scrophulous disorders, extreme nervous colicks, epilepsys, violent hysterick fits, melancholy, consumptions, and, toward the last stageës of all chronical distempers; in such distempers, he says, i have seldom seen such a diet fail of a good effect.‡

The prince of Condé, after haveing long suffer'd, and being quite overcome by the gout, was advise'd by his physicians, for the relief of his pain, to enter upon A VEGETABLE DIET, and a total abstinence from fish, flesh, and wine. It

* *Ibi*, p 187. See more of the cures that may be perform'd by a milk-diet, *Ibi*, p. 263, &c.

† *Ibi*, p. 211.

‡ *Englsh malady*, p. 167.

succeeded accordingly, his pains were relieve'd, and THE GOUT OVERCOME.*

Doctor Taylor, of Croydon, CURE'D HIMSELF, ENTIRELY and ABSOLUTELY, of the most violent, constant, and habitual epilepsy, that, perhaps, ever was known, after having, in vain, try'd all the methods and medicines advise'd by the most eminent physicians of his time, by A TOTAL DIET OF MILK, WITHOUT BREAD, OR ANY OTHER VEGETABLE.†

Doctor Cheyne, speaking of the disorders of a disease'd liver, says, Were there any art or medicine to turn or make choler (adust, black, yellow, or green) an innocent, acid, active, liquor onely (as it is in the animals that live onely on vegetables), it would infallibly cure these disorders.‡

" 'Tis wonderful," he says, "in what sprightliness, strength, activity and freedom of spirit,

* Dr. Cheynes *Essay on the gout*, p. 20.

† *Idem*, *English malady*, p. 253. He has an entire chapter "Of nervous cases, requiring a strict and total milk, feed, and vegetable diet," in which he relates some remarkable cures (*Ibi*, p. 184); and mentions, throughout his book, many cases of patients relieve'd from their complaints by vegetable food.

‡ *English malady*, p. 187.

a low (*i. e.* vegetable) diet wil preserve those that have habituateed themselves to it. My worthy friend, mister Web, is stil alive. He, by the quickness of the facultys of the mind, and the activity of the organs of his body, shews the great benefit of a low diet, liveing alltogether on vegetable food and pure element.”*

“ Here is doctor Taylor,” says doctor Johnson, “ by a resolute adherence to bread and milk, with a better appearance of health than he has had for a long time pass’d.”† This doctor Taylor was a different person from the one allready mention’d, being vicar of Ashburn, and upward, at that time, of fourscore.

“ The milk of those women,” says Rousseau, “ who [nurse children and] live chiefly on vegetables, is more sweet and salutary than that of carnivorous females. Form’d out of substanceës of a similar nature, it keeps longer, as it is less subject to putrefaction: and, with respect to its quantity, every one knows that pulse and vegetables increase the quantity of blood more than meat; and why not, therefor, that of the milk? I cannot believe,” ads he, “ that a child, who is not wean’d too soon, or should be wean’d onely

* *Essay on health*, p. 32.

† *Letters to mistress Tbrale*, II, 224.

with vegetable nutriment, and whose nurse, also, should live entirely on vegetables, would ever be subject to worms.”*

“ Under their abstemious mortifying diet, the *Bannians* maintain as good a habit of body, are as comely and proportionable as other people, and live to reckon as many years as those that pity their spare food. But, in their thoughts, they are often more quick and nimble, by that course of living they choose to delight in, which renders their spirits more pure and subtle, and thereby greatly facilitates their comprehension of things. In a word, they keep their organs clear, their spirits lively, and their constitutions free from those diseaseës, which a grosser diet is apt to create in these warm climates.”†

The common diet of the *Otaheiteans* is made up of, at least, nine tenths of vegetable food; and it is, perhap, owing to this temperate course of life, that they have so few diseaseës.‡ They

* *Emilius*, I, 54. “ Can it be suppose’d that a vegetable diet should be the best adapted for a child, and animal food for its nurse? There is an evident contradiction in the notion.” *Ibi*, 56. “ Nor is this to be wonder’d at, since animal substanceës, when putrefy’d, are cover’d with worms, in a manner never experience’d in the substance of vegetables.” *Ibi*, 52.

† *Ovingtons Voyage to Suratt*, p. 317.

‡ *Cook’s Voyages*, II, 148.

feldom eat flesh; their children, and young girls, never any; and this, doubtless, serves to keep them free from all our diseaseës.*

Nothing, in fact, is so light and easy to the stomach, most certainly, as the farinaceous or mealy vegetables; such as pease, beans, millet, oats, barley, rye, wheat, sago, rice, potatos, and the like;† but bread, after all, is the lightest and properest aliment for human bodys.‡

That a vegetable diet promotes longevity is inferable from several instanceës. The great Aurungzebe, from his usurpation of the throne, never tasteëd flesh, fish, nor strong liquors, and live'd in good health to near a hundred years. That of old Parr, who dyed at the age of 152 years and 9 months, was old cheese, milk, coarse bread, small-beer, and whey: and his historian tells us, he might have live'd a good while longer, if he had not change'd his diet and air.§ Old Henry Welby, who live'd at his house, in Grubstreet, forty-four years, unseen by any, did not, in all that space, taste either flesh or fish. He dye'd in 1636, aged 84.¶ In July 1737, was

* Bougainvilles *Voyage*.

† Cheynes *Essay on health*, p. 65.

‡ Dr. Arbuthnots *Essay concerning aliments*, p. 51.

§ Cheynes *Essay on health*, p. 62.

¶ See Morgans *Phoenix Britannicus*, p. 369.

liveing in St. Margarets work-house, Westminster, Mary Patten, age'd 136 years, whose onely food was milk.* On the 25th of December 1772, dye'd at Brusfels, age'd 101, Elifabeth de Val, who never ate a bit of flesh, or taste'd of any kind of broth or soup, durenceing the whole course of her life.† A few years ago, dye'd at Coombe in Northumberland, Joseph Ekins, age'd 103; who never knew a weeks illness, and subsisted entirely on bread, milk, and vegetables, for the last thirty years.‡ A shepherd dye'd, not long since, at Gompas, in Hungary, in the 126th year of his age. His manner of liveing was extremely simple: he never ate any meat, but subsisted entirely on milk, butter, and cheese, and had never been ill in his life.§

One great advantage, according to doctor Cheyne, a vegetable diet has over an animal one, is, that, in the weakest digestions, and the most dangerous and obstinate distempers, the patient may allways fill his belly, and satisfy his hunger,

* *Gentlemans Magazine*, VII, 449. The trustees, it is say'd, had her picture painted, to succeed her when she dye'd.

† *Scots Magazine*, XXXIV, 696.

‡ From a newspaper.

§ *Morning post*, January 28, 1800.

without fear, remorse, or suffering; at least, he may do it to a great degree, til he comes to be far advance'd in years: and, if he should hapen, at any time, to exceed, he feels none of those pungent and acute symptoms, nor those dureable effects, and profound sinkings, he would feel from a full meal of high meats, and strong drinks..... A plain, natural, and philosophical reason, why vegetable food, he says, is preferable to all other, is, that, abounding with few or no salts; being soft and cool; and consisting of parts that are easily divide'd and form'd into chyle, without giving any labour to the digestive powers, it has not that force to open the mouths of the lacteals; to distend their orificees, and excite them to an unnatural activity, to let pass too great a quantity of hot and rank chyle into the blood, and so overcharge, and inflame, the lymphaticks, and capillarys, which is the natural, and ordinary, effect of animal food, and, therefor, cannot so readily produce diseasees. Such food, he continues, requires little or no force of digestion, a little gentle heat and motion being sufficient to dissolve it into its integral particles, and into a thin watery emulsion, such as is chicken-water, ass's milk, or thin broth, which is all that is require'd for the purpose of nutrition,

and all of the food that can enter into the lacteals.....so that no more being admitted into the blood than the expenceës of liveing require, life and health can never be endanger'd on a vegetable diet. But all the contrary hapens under a high animal diet.*

Haveing allready say'd, that real lunacy, madness, and a disorder'd brain, can possibly be accounted for from no other natural cause but a mal-regimen of diet; and that the best physicians have no other method of cureing such diseaseës, but great, proper, and frequent evacuations of all kinds; and then bracing by vegetables, astringents, or cold baths, all the rest being but trifling, he proceeds as follows: But people think they cannot possibly subsist on a little meat, milk, and vegetables, or any low diet, and that they must infallibly perish if they be confine'd to water onely; not considering that nine parts in ten of the whole mass of mankind are necessarily confine'd to this diet, or pretty nearly to it; and yet live with the use of their senseës, limbs, and facultys, without diseaseës, or but few, and those from accidents or epidemical causeës, and that there have been

* *Natural method of cureing diseases*, p. 68. 70.

nations, and now are numbers of tribes, who voluntarily confine themselves to vegetables onely... and there are whole villageës in this kingdom who scarce eat animal food, or drink fermented liquors a dozen times a year.....The onely conclusion, he says, i would draw from these historical facts, is, that a low diet, or liveing on vegetables, wil not destroy life or health, or cause nervous and cephalick distempers; but, on the contrary, cure them as far as they are curable.....But this i pretend to demonstrate from these facts, that abstinence and a low diet is the great antidote and universal remedy of distempers acquire'd by excess, intemperance, and a mistakeën regimen of high meats and drinks; that it wil greatly alleviate, and render tolerable, the original distempers derive'd from disease'd parents; and that it is absolutely necessary for the deep-thinking part of mankind, who would preserve their facultys, ripe and pregnant, to a green old age, and to the last dregs of life; and that it is the true and real antidote and preservative from wrong-headedness, irregular, and disorderly, intellectual functions, from loss of the rational facultys, memory, and senseës, and from all nervous distempers, as far as the ends of pro-

vidence, and the condition of mortality, will allow.*

“ Who is there that does not know how great a part cacao-beans make of the food of the inhabitants in the country where they grow; and how soon people of waste'd and reduce'd constitutions, by means of them, recover their flesh and strength? Nay, we have an instance of a ships crew, which, for two months, had nothing but chocolate for their food, and were very hearty and wel with it.”†

“ The utility of a diet consisting entirely of vegetables in the *hypochondriasis*, obillinate gout, and other stubborn and pertinacious disorders, has of late been place'd in a very clear light by doctor W. Grant, in his “ Essay on the atrabilious constitution,” (p. 399, &c.) in which instancees are giveen of its haveing not onely greatly improve'd the patients health, and giveen them fresh strength and vigour, but made them, as it were, younger than before.”‡

“ The native Javanese derive one advantage, at least, from an atmosphere not subject to the

* *Ibi*, p. 90.

† Sparrmans *Voyage*, II, 231.

‡ *Ibi*, 236.

vicissitudes of temperature experience'd in the northern parts of Europe, where diseaseës of the teeth are chiefly prevalent; as they are at Batavia entirely exempt from such complaints. Their habit of liveing chiefly on vegetable food, and of abstaining from fermented liquors, no doubt contributes to this exemption."*

* Sir G. Stauntons *Account of an embassy to China*, I, 251.

CHAP. IX.

NATIONS AND INDIVIDUALS SUBSISTING ENTIRELY ON VEGETABLE FOOD.

WHEN god, according to the book of *Genesis*, createëd man, in his own image, male and female, he blessed them and say'd, "Be fruitful, and multiply, and replenish the earth, and subdue (*i. e.* cultivate it): and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveëth upon the earth. Behold, i have giveën you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shal be for meat: and to every beast of the earth, and every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life [or, as in the Hebrew, a liveing soul], i have giveën every green herb for meat."* They were

* I, 27, &c. The word *dominion* is every where, in the old testament, use'd for *sovereignty*.

to be sovereigns, therefor, over the earth, and its terrestrial, marine and aërial inhabitants; not for the purpose of slaughter and food, (for when does a good monarch devour his subjects?) but for the sake of authority, protection, and the gracious officeës of benevolence and humanity. Their food was to be every herb bearing seed, and every tree bearing fruit: the beasts and fowls, also, and creeping things were to be confin'd to a vegetable diet. Such, at least, if we credit the Jewish accounts, was the dietetick law establish'd, at the creation, for both man and beast. It is, indeed, absolutely impossible that the allmighty creator should have design'd the latter as prey to the former; since, as there were but two of each species, the whole race must have been speedily extinguish'd.* It is alledge'd, however, that, after the deluge and new establishment, he gave Noah and his descendants a licence to eat the flesh of animals,

* "It is certain," as doctor Cheyne asserts, at the creation, there could be no such thing as an indulgence for animal food, if onely pairs of each animal were createëd at first." *Essay on regimen*, p. 75.) It is, at the same time, difficult to conceive, whatever was the primitive food of man, how the lion, the tiger, and other beasts of prey, could subsist entirely upon green herbs.

preserve'd by him, for that purpose, in the ark: a report apparently inconsistent with the unchangeable nature of the supreme being. However this may be, we shall find, from sufficient authority, that many nations, as well in the most ancient, if not, the earliest times, to even down to our own, have adhere'd to the divine primitive ordinance, whether real or imaginary. The most eminent historians, physicians, philosophers, and poets of antiquity, agree, that the first generations of men did not eat flesh.* This golden age (first mention'd by Hesiod)† is more beautifully describe'd by Ovid:

“ The teeming earth, yet guiltless of the plough,
And unprovoke'd, did fruitful stores allow;

* Dr. Mackenzies *History of health*, p. 50; where he cites Pythagoras, Empedocles, Plato, Porphyry, Plutarch, Diogenes Laertius, and Pliny. It was the opinion of Hippocrates, he says, that, in the beginning, man made use of the same food with the beasts; and to this effect, likewise, quotes Lucretius:

“ *Volgiovago vitam tractabant more ferarum* ”

“ Like beasts they lay in every wood and cave,
Gathering the easie food that Nature gave.”

† “ The fields as yet until'd, their fruits afford,
And fill a sumptuous and unenvy'd board.”

It is the third age of which he says:

“ On the crude flesh of beasts they feed alone,
Savage their nature and their hearts of stone.”

Content with food, which Nature freely bred,
 On wildings and on strawberrys they fed;
 Cornels and bramble-berrys gave the rest,
 And falling acorns furnish'd out a feast :”*

or, as the inimitable Thomson expresses it :

——“ The food of man,
 While yet he live'd in innocence and told
 A length of golden years ; unblest in blood,
 A stranger to the savage arts of life,
 Death, rapine, carnage, surfeit and disease ;
 The lord and not the tyrant of the world.”†

The Chaldæan *magi* live'd entirely upon herbs ;‡ upon which, and cold water, some of the Cynicks altogether subsisted.§ Zeno, the philosopher, fed heartily upon figs ; though, in his diet, he was very spareing ; and a short pit-

* B. I, v. 101. Dicearchus, according to saint Jerome, relateëd, in his books of *Grecian antiquitys*, that, during the reign of Saturn, when the earth, as yet, was fertile of itself, no man ate flesh, but all live'd upon the fruits and pulse which were naturally produce'd. (B. 2, *To Jovian.*)

† *Spring.* The *Lotophi* of Homer were

——“ A hospitable race ;
 Not prone to ill, nor strange to foreign guest,
 They eat, they drink, and Nature gives the feast ;
 The trees around them all their fruit produce,
 Lotus the name, divine, nectareous juice.”

‡ Diogenes Laertius, in his *proem*.

§ *Idem*, *Life of Menedemus*, B. 6.

tance of bread and honey, and a small draught of sweet wine, satisfy'd his hunger.* The inhabitants of Mount-Atlas, in the age of Herodotus, neither ate the flesh of any animal, nor were ever interrupted in their sleep by dreams.† Pellasgus, in the most ancient times, is say'd to have persuadeed the inhabitants of Arcadia, who fed on nothing but grass, herbs and roots, some of which were pernicious, to prefer the produce of the beech-tree.‡

There were Indians, mention'd by Herodotus, the ancestors, no doubt, of the present Hindoos, who neither kil'd any animal, nor sow'd seed, nor builded houses, but contented themselves with what the earth freely afforded.§ The ancient brachmans, or priests of these Indians, as we are told by Porphyry, ate nothing but fruit

* *Idem, Life of Zeno, B. 7.*

† *Melpomene.* The laws of Draco and Triptolemus, the most ancient legislators of the Athenians, enjoin'd them to "Honour their parents and kil neither man nor beast. (Diogenes Laertius, in his *proem.*)

‡ Pausanias, B. 8, C. 1. According to his accurate English translator, he persuaded them "to feed on *acorns*, though not indiscriminately, but onely those which 'grow on the *beech-tree*':" as if one were to say of a man that he ate no *apples* but such as grow on a *pear-tree*. *Acorns* are peculiar to the *oak*; the fruit of the *beech* is *mast*.

§ *Thalia.*

and rice, and would have thought themselves guilty of the greatest impiety, if they had touch'd any thing that had had life.* The Ægyptians, a most ancient nation, seem to have abstain'd entirely from animal food; which was, probably, one reason why they abominate'd the Jews, who had continually their fingers in the flesh-pots; the onely subject of their lamentation when banish'd out of the country.† Talk to an Ægyptian, says Origen, til your heart ake, and your breath fail you, yet he wil be so far from renounceing his religion, that he wil persist in it, if it be possible, with greater obstinacy than before, and rather dye than be guilty of so horrid a profanation, as he accounts it, as to eat and pollute the sacred flesh of animals.‡ Diodorus says it was reported that the Ægyptians, in ancient times, fed upon nothing but roots and herbs, and colewort leaves, which grew in the fens and bogs; but above all, and most commonly, upon the herb

* *Of abstinence.*

† “The children of Israel also wept again, and say’d, Who shall give us flesh to eat? We remember the fish which we did eat in Ægypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick.” (*Num* XI, 5.) The vegetables they ate *freely*, the flesh by *steal*.

‡ *Against Celsus*, B. 1, C. 42.

called *agrostis*, because it was sweeter than any other, and very nourishing to mens bodys ; and it is very certain, he ads, that the cattle much covet it, and grow very fat with it.*

“ The *Hylophages* (wood-eaters), together with their wives and children,” as is relateëd by the same ancient historian, “ go into the fields and climb the trees, and feed upon the buds and tender branches ; and, by constant usage and practice, are so nimble in geting up to the top of the highest branch that it seems almost incredible. They skip from tree to tree, like so many birds, and mount up upon the slenderest branches without the least hazard : for, being very slender and light-body’d people, if their feet fail, they catch hold with their hands ; nay, if they fall down from the very top of the tree, they are so light, they get no harm. They easily chew every juicy twig of the tree, and as easily concoct them. They always go naked, and make use of their wives promiscuously, and, therefor, all their children they look upon to be common amongst them. They sometimes quarrel one with another for placeës of habitations. Their arms are clubs, with which they both

* B. 1, C. 4.

defend themselves, and pound in pieceës their conquer'd enemy."* This seems to have been a race of men in a state of nature; they very much resemble the ourang-outangs hereinbefore describe'd.

Pythagoras, the Samian philosopher, a man of universal knowlege, who flourish'd about 500 years before Christ, forbad to kil, much more to eat, liveing creatures, that had the same prerogative of souls with ourselves:† and ate nothing himself that had had life.‡ The truth is, he enjoin'd men not to eat of things that had life, but to accustom themselves to meats that were easeyly prepare'd, quickly at hand, and soon got ready without the help of fire; and that they should drink fair water; for that from thence proceeded the health of the body, and the acuteness of the mind: for which reason he [forbad,

* B. 3, C. 2.

† It is suppose'd by some that he had learn'd this in the remains of Orpheus. Aristophanes, in his *Frogs*, where he would give the sum of his serviceës, says,

“ Orpheus our pray'rs prescribe'd, and holy rites,
And abstinence from murder.”——

“ The whole of human virtue,” he held, “ may be reduce'd to speaking the truth allways, and doing good to others.”
(*Ælian*, XII, 59.)

‡ Lucian, *Auction of philosophers*.

also, the offering of bloody sacrificeës to the gods, saying that those altars onely where no blood was shed were to be approach'd with pious adoration; and] never worship'd before any other altar than that of Apollo *genitor*, behind Creratinum; because there they offer'd onely wheat and barley, and large cakes that had never been bake'd by the fire. He is, likewise, say'd to have been the first who was of opinion, that the soul exchange'd habitations from one liveing creature to another, constrain'd thereto by a certain wheel of necessity. For these tenets we have the respectable authority of Diogenes Laertius:* They are, also, confirm'd by Philostratus:† and the following beautiful account of this celebrated philosopher, his doctrines, and his opinions, is giveen by Ovid, in the 15th book of his *Metamorphosis*:

“ *Vir fuit b'c ortu Samius; &c.*

“ Here‡ dwel'd the man divine, whom Samos bore,
But now self-banish'd from his native shore,

* B. 8. Eudoxus, also, an ancient writeer, citeed by Porphyry, says that Pythagoras use'd such purity, and therefor abhor'd all murder and murderers, so as not onely to abstain from animateed beings, but would never come near either cooks or hunters.

† B. 1, C. 1.; and see B. 6, C. 6.

‡ At Crotona in Italy.

Because he hate'd tyrants, nor cou'd bear
 The chains, which none but servile souls wil wear.
 He, though from heaven remote, to heaven could move,
 With strength of mind. and tread th' abyss above;
 And penetrate, with his interior light,
 Those uper depths, which Nature hid from sight:
 And what he had observ'd and learn'd from thence,
 Love'd in familiar language to dispense.

He first the taste of flesh from tables drove,
 And argue'd wel, if arguments could move.
 O mortals, from your fellows blood abstain,
 Nor taint your bodys with a food profane:
 While corn and pulse by nature are bestow'd,
 And planted orchards bend their wiling load;
 While labour'd gardens wholesome herbs produce,
 And teeming vines afford their generous juice;
 Nor tardyer fruits of crudeër kind are lost,
 But tame'd with fire, or mellow'd by the frost;
 While kine to pails distended udders bring,
 And bees their honey redolent of spring.
 While Earth not onely can your needs supply,
 But lavish of her store, provides for luxury;
 A guiltless feast administers with ease,
 And without blood is prodigal to please.
 Wild beasts their maws with their slain bretheren fil;
 And yet not all, for some refuse to kil;
 Sheep, goats, and oxen, and the noble steed,
 On browie, and corn, and flow'ry meadows feed.
 Bears, tigers, wolves, the lions angry brood,
 Whom heaven endue'd with principles of blood,
 He wisely sunder'd from the rest, to yel
 In forests, and in lonely caves to dwel;
 Where stronger beasts oppress the weak by might,
 And all in prey, and purple feasts delight.

O impious use! to natures laws oppose'd,
 Where bowels are in other bowels close'd;
 Where fatten'd by their fellows fat, they thrive;
 Maintain'd by murder, and by death they live.
 'Tis then for nought, that mother Earth provides
 The stores of all she shows, and all she hides,
 If men with fleshy morsels must be fed,
 And chaw with bloody teeth the breathing bread:
 What else is this, but to devour our guests,
 And barb'rously renew Cyclopean feasts!
 We, by destroying life, our life sustain;
 And gorge th' ungodly maw with meats obscene.

Not so the Golden Age, who fed on fruit,
 Nor durst with bloody meals their mouths pollute.
 Then birds in airy space might safely move,
 And tim'rous hares on heaths securely rove.
 Nor needed fish the guileful hooks to fear,
 For all was peaceful, and that peace sincere.
 Whoever was the wretch (and curse'd be he)
 That envy'd first our foods simplicity,
 Th' essay of bloody feasts on brutes began,
 And after forge'd the sword to murder man.
 Had he the sharpen'd steel alone employ'd
 On beasts of prey, that other beasts destroy'd,
 Or man invade'd with their fangs and paws,
 This had been justify'd by natures laws,
 And self-defence: But who did feasts begin
 Of flesh, he stretch'd necessity to sin.
 To kil man-kilers man has lawful pow'r,
 But not th' extended licence to devour.

Il habits gather by unseen degrees,
 As brooks make rivers, rivers run to seas.

The sow, with her broad snout, for rooting up
 Th' intrusted seed, was judge'd to spoil the crop, }
 And intercept the sweating farmers hope :
 The covetous churl of unforgiveing kind,
 Th' offender to the bloody priest resign'd :
 Her hunger was no plea ; for that she dye'd.
 The goat came next in order to be try'd :
 The goat had crop'd the tendrils of the vine : }
 In vengeance laity and clergy join,
 Where one had lost his profit, one his wine. }
 Here was, at least, some shadow of offence.
 The sheep was sacrifice'd on no pretence, }
 But meek and unresisting innocence. }

A patient, useful, creature, born to bear
 The warm, and woolly fleece that clothe'd her murderer,
 And dayly to give down the milk she bred,
 A tribute for the grafs on which she fed.
 Liveing, both food and raiment she supplies,
 And is of least advantage when she dyes.

How did the toiling ox his death deserve,
 A downright simple drudge, and born to serve ?
 O tyrant ! with what justice can'st thou hope
 The promise of the year, a plenteous crop,
 When thou destroy'st the lab'ring steer, who til'd,
 And plough'd with pains, thy else ungrateful field ?
 From his yet reeking neck, to draw the yoke,
 That neck, with which the furly clods he broke ;
 And to the hatchet yield thy husbandman,
 Who finish'd autumn, and the spring began !

Nor this alone ! but heaven itself to bribe,
 We to the gods our impious acts ascribe ;
 First recompense with death their creatures toil ;
 Then call the blest'd above to share the spoil :

The fairest victim must the pow'rs appease
 (So fatal 'tis sometimes too much to please):
 A purple fillet his broad brows adorns,
 With flowery garlands crown'd, and gilded horns,
 He hears the murd'rous pray'r the priest prefers,
 But understands not 'tis his doom he hears:
 Beholds the meal betwixt his temples cast,
 (The fruit and products of his labours past;)
 And in the water views perhaps the knife,
 Uplifted to deprive him of his life;
 Then broken up alive, his entrails sees
 Torn out, for priests t'inspect the gods decrees,
 From whence, o mortal man, this gust of blood
 Have you derive'd, and interdicted food?
 Be taught by me this dire delight to shun,
 Warn'd by my precepts, by my practice won:
 And when you eat the wel-deserveing beast,
 Think, on the lab'rer of your field you feast!

.....

Then let not piety be put to flight,
 To please the taste of glutton appetite;
 But suffer inmate souls secure to dwell,
 Left from their seats your parents you expel;
 With rabid hunger feed upon your kind,
 Or from a beast dislodge a brother's mind.

.....

'Tis time my hard-mouth'd courseers to controul,
 Apt to run riot and transgress the goal;
 And therefor i conclude, whatever lies
 In earth, or flits in air, or fills the skys,
 All suffer change; and we that are of soul
 And body mix'd, are members of the whole.

Then, when our fires, or grandfires, shal forsake
 The forms of men, and brutal figures take,
 Thus house'd, securely let their spirits rest,
 Nor violate the father in the beast,
 Thy friend, thy brother, any of thy kin—
 If none of these, yet there's a man within :
 O spare to make a Thyestean meal ;
 T'inclose his body, and his soul expel.

Il customs by degrees to habit rise,
 Il habits soon become exalted vice ;
 What more advance can mortals make in sin,
 So near perfection, who with blood begin ?
 Deaf to the calf, that lyes beneath the knife,
 Looks up, and from her butcher begs her life :
 Deaf to the harmless kid, that ere he dyes
 All methods to procure thy mercy trys,
 And imitates in vain thy children's crys. }

Where wil he stop, who feeds with household bread,
 Then eats the poultry which before he fed ?
 Let plough thy steers ; that, when they lose their breath,
 To nature, not to thee, they may impute their death.
 Let goats for food their loaded udders lend,
 And sheep from winter-cold thy sides defend ;
 But neither sprindges, nets, nor snares, employ,
 And be no more ingenious to destroy.
 Free as in air, let birds on earth remain,
 Nor let insidious glue their wings constrain ;
 Nor opening hounds the trembling stag affright,
 Nor purple feathers intercept his flight :
 Nor hooks conceal'd in baits for fish prepare,
 Nor lines to heave 'em twinkling up in air.

Take not away the life you cannot give,
 For all things have an equal right to live.

Kil noxious creatures, where 'tis sin to save ;
 This onely just prerogative we have :
 But nourish life with vegetable food,
 And shun the sacrilegious taste of blood.*

The feeling Thomson has revived the humane precepts of Pythagoras in the following beautiful lines :

“ And yet the wholesome herb neglected dies ;
 Though with the pure exhilarateing soul
 Of nutriment and health, and vital powers,
 Beyond the search of art, 'tis copious blest.
 For, with hot ravine fir'd, ensanguine'd man
 Is now become the lion of the plain,
 And worse. The wolf, who from the nightly fold
 Fierce drags the bleating prey, ne'er drunk her milk,
 Nor wore her warming fleece : nor has the steer,
 At whose strong chest the deadly tyger hangs,
 E'er plow'd for him. They too are temper'd high,
 With hunger stung and wild necessity,
 Nor lodgeës pity in their shaggy breast.
 But Man, whom Nature form'd of milder clay,
 With every kind emotion in his heart,
 And taught alone to weep ; while from her lap
 She pours ten thousand delicacies, herbs,
 And fruits, as numerous as the drops of rain,
 Or beams that gave them birth : shall he, fair form !
 Who wears sweet smiles, and looks erect on heaven,
 E'er stoop to mingle with the prowling herd,
 And dip his tongue in gore ? The beast of prey,

* *Metamorphosis*, B. 15, ver. 60.

Blood-stain'd, deserves to bleed : but you, ye flocks,
 What have ye done ; ye peaceful people, what,
 To merit death ? you, who have given us milk
 In luscious streams, and lent us your own coat
 Against the winters cold ? And the plain ox,
 That harmless, honest, guileless animal,
 In what has he offended ? he, whose toil,
 Patient and ever ready, clothes the land
 With all the pomp of harvest ; shall he bleed,
 And struggling groan beneath the cruel hands
 Even of the clown he feeds ? and that, perhaps,
 To swell the riot of th' autumnal feast,
 Won by his labour ? Thus the feeling heart
 Would tenderly suggest : but, 'tis enough,
 In this late age, adventurous, to have touch'd
 Light on the numbers of the Samian sage."*

Clement of Alexandria says of saint Matthew, that " he abstain'd from the eating of flesh, and that his diet was fruits, roots and herbs."†

Apollonius Tyanaeus, a strict adhereënt to the doctrines of Pythagoras, prohibited himself the use of animal food.

Porphyry, a philosopher of the Pythagorean school, wrote a book, intitle'd *Of abstinence from the eating of animals*, four books ; still extant, and frequently publish'd in Greek and Latin.

The Manicheans, a sect of Christians who

* *Spring.* † *Pædagogus*, B. 2, C. 1.

believe'd in both a good and an evil principle, religiously abstain'd from all kinds of animal food.

In the year 1287, according to the chronicleër of the priory of Lanercoft, in Cumberland, was, amongst them, William Grynerig, who did eat neither flesh nor fish : of whom Henry de Burgh, prior, say'd,

*“ Vivere sub veste non queras canonicali
Communi more qui nequis botor ali.”**

“ I do advise, you would not seek to live
Under the vest canonical, who can't
Be fed, like others, in the common form.”

Of the more modern nations of Europe we may observe that the peasantry of that part of Spain through which mister Swinburne travel'd, seem'd very poor, and frugal in their diet; bread steep'd in oil, he says, and occasionally season'd with vinegar, “ is the common food of the country-people from Barcelona to Malaga.”†
“ We sometimes,” says major Jardine, “ cross'd wild and desert hills, inhabited by the shepherds,

* *Chronicon de Lanercoft* (Cotton MS. Claudius, D. VII), fo. 195.

† *Travels through Spain* (in 1775 and 1776), p. 210.

who had nothing to offer us but *gaspacho*, or bread and water, season'd with a little pepper and oil."*

The poor in Portugal, according to the author of *Several years travels by a gentleman*,† do fare as bad as any people whatsoever. "I believe," he ads, "many hundreds of familys, dureing the course of their lives, never taste meat."

A Minorquin family often dines on a mels of oil, water, and bread, stew'd together. "Brown wheaten bread is the principal nourishment of the poor. The general breakfast is a piece of bread, a bunch of grapes or raisins, and a draught of water."‡

In France the monks of La Trappe live'd wholly on rice, millet, and vegetables; besides which their fasts were numerous and severe, and they preserve'd a perpetual silence.

Descartes, at his table, in imitation of the

* Letters from Barbary, &c. II, 126. "*Gaspacho*," according to Mr. Townsend, "seems to supply the place of butter milk and whey among the peasants, who, dureing the heat of summer, live chiefly on a mixture of bread, vinegar, and oil." Journey thro' Spain in 1786 and 1787, II, 240.

† London, 1702, 8vo.

‡ Armstrongs *History of Minorca*, p. 209.

good-nature'd Plutarch, always prefer'd fruits and vegetables to the bleeding flesh of animals.*

The modern Greeks never eat beef; holding it as a maxim, that the animal which tills the ground, which is the servant of man, and the companion of his noble labours, ought not to be use'd for food.†

The common people in some parts of Russia live entirely upon four-croût and groats, and likewise, upon four-bread, raw cucumbers, onions, salt, *quafs*, and *tradakna*, a dish consisting of oat-meal dryed in the oven, and mixed up with water: so that out of thirty thousand peasants belonging to a certain nobleman who live'd on the borders of Muscovy, there were very few who had the opportunity of tasting either flesh or fish four times in the year.‡

The Gentoos, of India, at least the Bramin and Banyan casts, maintain the transmigration of souls, and, consequently, abstinence from the food of every liveing creature.§ Roger positively

* Sowards *Anecdotes*, II, 171.

† Mariti, *Travels thro' Cyprus*, &c. London, 1791, I, 35.

‡ Sparrmans *Voyage*, II, 236.

§ Ovingtons *Voyage to Surat*, p. 283. See also Bernier, III, 145.

The author of a *Relation of an unfortunate voyage to Ben-*

asserts that the Bramins eat nothing that has had life; their food, he says, is milk, vegetables, and fruit.*

“The Brahmans,” as we are told by a more modern writeër, “shed no blood, and eat no flesh; their diet is rice and other vegetables, prepar’d with a kind of butter call’d ghee, and with ginger and other spiceës; but they consider milk as the pureëst food, as coming from the cow, an animal for whose species they have a sacred veneration.”† “The Hindoos,” in general, according to Stavorinus, “eat no fish, flesh of animals, or any thing that has receiv’d life.”‡ The first, in fact, and principal commandment of the religion of Bramah is, not to kil any liveing creature whatever.§ It must not, however, be conceal’d that a gentleman, who

gala, p. 168, speaking of the Indian slaves, who eat nothing endueëd with life, ads “their superstition is such, that how great soever their hunger may be, they choose rather to dye than to eat either flesh or fish.”

* *Porte ouverte*, 1670, C. 18.

† Sketches chiefly relating to the Hindoos, 1790, 8vo. p. 111. Porphyry and Clement of Alexãndria, speaking of the ancient brachmans, say, they drank no wine, nor ate any animal food.

‡ *Voyages to the E. Indies*, I, 416. See also II, 485.

§ See *Lords Discoverie of the Banian religion*, 1630, p. 41.

has had the best opportunity of being acquainted with the fact, asserts that the Brahmans are by no means confin'd to a vegetable diet, as is generally suppose'd, although, like the Jews and Mahometans, they are forbidden to taste of many kinds of flesh and fish.* The Bramins, as priests, have, possibly, emancipated themselves from the strictness of the law, of which they are the sole expositors.

The Birman priests, on their induction, are enjoin'd not to deprive any animal of life; such deeds, they are told, being unlawful and profane. They are not to take away life even from the smallest insect, or the vilest reptile. "Sooner," says the *Cammuaazara*, "shal the cleft rock unite its sever'd fragments, and become whole, than he who destroys the vital principle in any animal be readmitted into our sacred institution. Avoid

* Notes to the *Heetopades* of Veeahnoo Sarma, publish'd by O. Wilkins, p. 318. See also Pagés, *Travels round the world*, 1791, II, 23. But even among those casts which are allow'd to eat certain kinds of animal food, and who always do it sparingly, to abstain from it is consider'd a virtue. "Those," says the *Heetopades*, "who have forsakeen the killing of all are in the way to heaven." *Sketches*, &c. I 18, 281. In the same work also "Not to kil," is call'd "a supreme duty." And even religion defin'd "Compassion for all things which have life." (P. 12.)

with caution," he concludes, "this heinous transgression."*

The religion of Fo, or Fo-é, the most common sect in China, consists in not killing any liveing creature.† The people of this country, for the most part, are accustom'd to live on herbs and rice onely. With flour, rice, wheat, and plain beans, they prepare a multiplicity of dishes, all different from each other, both in their appearance and taste.‡

The bonzes, or Japonese priests, abstain from animal food;§ and so do the talapoins, or priests of Siam; at least they shed no blood; being forbidden by their religion, which teaches the transmigration of souls: they make no scruple, however, to eat what others kil, or that which dyes of itself.|| According to Kaempfer, this doctrine of Pythagoras being receive'd allmost universally, the natives of Japan eat no flesh-meat, and liveing, as they do, chiefly upon vegetables, they know how to improve the ground to much

* Symeses *Embassy to Ava*, III, 366.

† Osbecks *Voyage*, I, 280.

‡ Grosiers *Description of China*, II, 248, 316.

§ Thevenots *Travels*, p. 219.

|| Tavernier, *Indian travel*, p. 191. *Voyage to Siam*, p. 85.

See also Louberes *Historical relation of Siam*, p. 126.

better advantage than by turning it into meadows and pastures for the breeding of cattle :* and though they have but few household goods, and are generally possess'd of many children and great poverty, yet "with some small proportion of rice-plants and roots, they live content and happy."†

The original inhabitants of Sumatra are "temperate and sober, being equally abstemious in meat and drink. The diet of the natives is mostly vegetable ; water is their only beverage."‡

The Armenian monks, whom Tavernier saw in the road between Nacksiwan and Zulfa, live'd very austere lives, feeding upon nothing but herbs.§ Those of the convent of Mount-Carmel observe'd a very severe rule ; for, beside that they were remove'd from all worldly conversation, they neither ate flesh, nor drank wine.¶

At Aleppo, the inhabitants chiefly subsist upon dates, which, together with various other

* *History of Japan*, p. 124.

† *Ibi*, 415.

‡ *Marsdens History of Sumatra*, p. 171.

§ *Persian travels*, p. 17.

¶ *Thevenots Travels*, p. 219.

kinds of fruit, they have in great plenty and perfection.*

The peasants of modern Ægypt, as we learn from Volney, are hire'd labourers, to whom no more is left than barely sufficeës to sustain life. The rice and corn they gather are carry'd to the table of their masters, and nothing reserve'd for them but *dourra*, or Indian millet, of which they make a bread without leaven, which is tasteless when cold. This bread is, with water and raw onions, their onely food throughout the year; and they esteem themselves hapy if they can sometimes procure a little honey, cheefe, four milk, and dates. Flesh meat, and fat, which they are passionately fond of, make their appearance onely on the great festivals, and among those who are in the best circumstanceës.†

The negros of Sierra-leon, as describe'd by Atkins, make cocoa-nuts, rice, yams, plantanes, pine-apples, limes, orangeës, papais, palm nuts, wild roots, and berrys, their common sustenance, he being the greatest among them who can af-

* Plaisted's *Journal from Calcutta to Busforab*, p. 21.

† *Travels in Egypt and Syria*, I, 188. (E. trans.) The common food of the Egyptians is barley-flour mix'd with water. (Grangers *Journey into Egypt*, p. 248.)

ford to eat rice all the year round.* Adanson was inviteed to dinner by the negro governor of Sor, a village and island in Senegal. The feast consisted of “a large wooden bowl full of *cous-cous* [*couscous*?], a thick grain d pap made of two sorts of millet,” which they eat after the manner of the Moors in Barbary, thrusting their right hands into the dish; and, having been accusom’d to a more savoury and luxurious diet, he was far from relishing the temperance and simplicity of his host. However, being use’d a little to the *couscous*, “he found it afterward very good.”† The Moors of this part of Africa, a very ancient race, distinct from the negros, are no way inferior to them in frugality. Their ordinary food is milk, either of camels, cows, goats, or sheep, with millet; and very often milk and gum alone is their whole repast, and serves them for meat and drink.‡

Corn, and herbs, and spring-water are the common food of the people of Malemba, on the coast of Africa. || The most usual food of the Birians, a nation about twelve degrees north of

* Voyage to Guinea, p. 49.

† Voyage to Senegal, p. 55, 56.

‡ *Ibi*, p. 64.

|| Ovingtons *Voyage to Surat*, p. 77.

the Cape of Good-hope, is milk, millet, and a kind of barley-meal, the last being mixed with four milk ; for they seldom eat meat.*

The Ahazorians, a mountainous people between the lake of Zambre and the Atlantick ocean, live on fruits and roots, neither haveing huts, following agriculture, nor breeding cattle.†

The Moors in Barbary live a whole day very well, without any other sustenance than a handful of barley-meal temper'd with a little water in the palms of their hands.‡ In some parts, according to major Jardine, the inhabitants live entirely on the milk of camels, with a few dates.|| Nay, there are even considerable multitudes who do not fare so wel, but are obliged to content themselves with a little bread and fruit.§

The inhabitants of the Canary ilands subsist chiefly on *goffia*, a mixture of wheat or barley flour toasted, which they mix with a little water, and bring it to the consistence of dough, and thus eat. Sometimes, by way of delicacy, they

* Dambergers *Travels*, London, Longman and Rees, 1801, I, 160.

† *Ibi*, II, 4.

‡ History of Muley Ismael, p. 218.

|| Letters from Barbary, &c. I, 30.

§ Lemprieres *Tour to Tangier*, p. 303.

put the *goffio* in milk, or dip it in honey, or melasses. In short, one way or other, it is their common food, and, according to the testimony of a countryman of ours, “a most excellent dish.”*

The Hottentots, or inhabitants of the Cape, though they have cows, hogs, and sheep, scarcely eat of any of these, their chiefest diet being milk and butter, which for cleanliness sake they make in sheep-skins. They have a root also which serves them for bread.† The slaves and boshiesmen, who are engaged in the service of farmers, are kept by their masters in good condition, almost entirely with bread and other preparations of meal and flour.‡

The ordinary food of the poorer sort in the island of Madeira is little else in the time of the vintage, but bread and grapes, which simple nourishment, says Ovington, affords sufficient pleasure and delight, when it meets with true hunger, which never fails of cooking the meat with a gusto for the palate.||

The natives of the island of Johanna live, in a

* *Glasles History of the Canary islands*, p. 201, 208.

† *Voyage to Siam*, p. 5.

‡ *Sparrmans Voyage*, II, 231.

|| *Voyage to Suratt*, p. 13.

great measure, upon the cocoa-nut. A little rice and this nut together, without any other food, do generally allay the hunger of the common people.*

The Peruvians in the hot countrys, which were most fruitful, sow'd little or nothing, but contented themselves with herbs and roots, and wild fruits, and with that which the earth produce'd of itself; for they, requireing no more than natural sustenance, live'd with little, and create'd no accidental necessities for the support of life.†

The dupleers are a plain and peaceable religious sect of Germans in Pennsylvania. Their common food consists wholly of vegetables, not because they think it is unlawful to eat any other, but because that kind of abstinence is look'd upon as more conformable to the spirit of Christianity, which has an aversion to blood.‡

The father of mistress Wright, so well known by her ingenious talent of modeling likenesses in wax, was (for that part of America where he live'd) esteem'd among his neighbours to be a very rich, and a very honest man; *i. e.*

* Voyage to Surat, p. 121.

† De la Vega, B. i, C. 5.

‡ Raynal, VII, 296.

he had large tracts of land, houseës, horseës, oxen, sheep, poultry, and, in short, every kind of living thing, and earthly grain, which man can really want, for the support and comfort of life; but, being one of that sect called Quakers, he became so singularly conscientious, that he could not bring himself to believe, that god permitted men to spil the blood of animals for their daily food. He, therefor, neither ate flesh himself, nor permitted it to be eaten by any one within his gates. His ten children were twice ten years old before they tasteëd flesh.*

Vegetables and fish, according to Bougainville, are the principal food of the inhabitants of Otaheite. They seldom eat flesh, their children, and young girls, never any; and this, he says, doubtless serves to keep them free from almost all our diseases.†

To omit mentioning many other instancës, it is wel known, that the people who are condemn'd to work in the galleys, as well as many

* *New prose Bath-guide for 1778* (by Philip Thicknesse, esquire), p. 57. It is remarkable that the writeër, or compileër, of the present book cease'd to taste it, from the same age.

† *Voyage* (by Forster), p. 248. That this is also the case in other of the South-sea ilands, see Sparrmans *Voyage to the Cape of Good-hope*, II, 228, &c.

others, can make shift with a certain portion of bread and water only; and, likewise, that the inhabitants of the Apennine mountains live almost entirely upon chesnuts.*

The young savage of Aveyron, when wild in the forest, subsisted upon acorns, roots, raw chesnuts and potatos; which last, but boil'd (and, frequently, by himself) have been since his principal food. When thirsty he disdains to take wine, and only wishes for water.†

In Engleland, Wales, and Scotland, great numbers of the inhabitants, particularly the labouring part of the community, live chiefly, and stil greater, solely, on vegetable food.

The usual diet of labourers, in the parish of South-Tawton, Devonshire, is milk and potatos; barley or wheaten bread; and, occasionally, a little bacon.‡

A labourer, in Leicestershire, supports himself, and five children, chiefly on bread; using little or no milk or potatos; seldom geting any butter, nor using any oatmeal; but occasionally buying a little cheese, and haveing some-

* *Sparmanns Voyage*, II, 236.

† *Mitards Account of a savage man*, &c. p. 13, 30, 45, 85, 104.

‡ *Sir F. M. Edens State of the poor*, p. 140.

times, meat on a Sunday : bread being the chief support of the family, which, however, had far from a sufficiency of that article, and would have use'd much more if they could have procure'd it.*

At Monmouth a labourer has about three pints of milk a day, which, with a little bread, serves his children for breakfast ; his wife drinks tea : their dinner is bread, potatos, and salt ; with, sometimes, a little fat or dripping, if it can be procure'd cheap : their supper, generally, bread or potatos.†

Bread and cheese, potatos and [milk-] porridge, and a thick flummery, made of coarse oat-meal, are the usual diet of the labouring people in Pembrokehire.‡

The breakfast of the labouring part of the community in the neighbourhood of Lancaster, usually consists of milk-pottage or hastey-pudding, which is there call'd water-pottage : and dinner, of potatos, with a little butter, and salt ; fish, bacon, or butchers-meat, being, however, aded, according to the season, and circumstancees of the family ||

The yeomanry and labouring poor throughout

* *Ibi*, p. 381. † *Ibi*, 449. ‡ *Ibi*, 898. || *Ibi*, 309.

the greater part of Westmoreland and Cumberland live alltogether without animal food. Even substantial *statesmen*, as they are there call'd, who cultivate their own land, do not see a piece of flesh-meat at their table for weeks or months together. Their chief diet is potatos, milk, and oat-cakes; wheaten-bread being almost as great a rarity as beef or mutton. Of this the compileër was partly an eye-witness, and partly obtain'd information on the spot.

The provisions use'd in the township of Kirkby-Lonsdale by the labouring poor, are, chiefly, milk, oat-bread, hastey-pudding, onions, potatos, and, now and then, a little butchers-meat.*

Sir F. M. Eden has giveen the income of a weaveër in Kendal, with a wife and seven children: their provision is chiefly oat-meal, potatos, milk, and butter: no animal food whatever.†

He has, likewise, stateed the earnings and expenditure of a poor woman in Cumberland, who "seems perfectly hapy, content, and cheerful," with the considerable income of 4l. 1s. 7½d. Her yearly charge for butchers-meat is 1s. 6d.

* *State of the poor*, p. 771.

† *Ibi*, 769.

for wheaten-bread is. Her diet is hasty-pudding, milk, butter, and potatoes.*

The labouring classes of the people, he says, in many parts of the kingdom, live entirely on brown bread.†

Many poor people, particularly in Scotland, live, and that very comfortably, for months together, upon oat-meal, and barley-meal, mix'd with onely water and salt, with no other variety than the different degrees of thickness and thinness of bread, pottage, flummery, and gruel. If they can afford, now and then, to convert a peck of malt into beer [ale], they think themselves most curiously provide'd.‡

Beside the instance's allready adduce'd to disprove the necessity of animal food, from the example of nations and numbers, may be aded some from that of individuals, lately or still living.

A write'r who appear'd in *The gentlemen's magazine*, for August 1787, under the signature of *Etonensis*, in giving a description of Moffat, says that "the chalybeat spring, perhap the strongest in Britain, was discover'd about 40 years ago;" to which he ads the following note:

* *Ibi*, II, 75. † *Ibi*, 78. ‡ *Ibi*, I, 503.

“ This spring was found out in 1748, by one of the most original geniuses that ever existed. His name was John Williamson, *alias* Pythagoras, *alias* Bramin, *alias* Hole-John. This last nick-name proceeded, i believe, from a farm he rented : the two others from his singular notions. He was well skil'd in natural philosophy, and might be say'd to have been a *moral* philosopher, not in *theory* onely, but in strict and uniform *practice*. He was remarkably humane and charitable, and, though poor, was a bold and avow'd enemy to every species of oppression. . . . Among others, the transmigration of souls, or metempsychosis of Pythagoras, was say'd to have been one of his favourite dogmas.* Certain it is, that he accounted the murder (as he [justly] call'd it) of the meanest animal, except in self-defence, a very criminal breach of the law of nature, insisting, that the creator of all things had constitute'd man, not the *tyrant*, but the law-

* It was probably so say'd by ignorant people, who cannot distinguish justice or humanity from an absurd and impossible system. The compiler of the present book, like Pythagoras and John Williamson, abstains from animal food; but he does not, nevertheless, believe in the metempsychosis, and much doubts whether it was the belief of either of those philosophers.

ful and limited *sovereign*, of the inferior animals,* which, he contended, answer'd the ends of their creation better than their little despotick lord.... He did not think it

—enough,

In this late age, advent'rous to have touch'd
Light on the *precepts* of the Samian sage ;

for he acted in rigid conformity to them. During the last 40 or 50 years of his life he totally abstain'd from animal food, and was much offended when any was offer'd to him. He insisted that, at best, it serve'd but to cloud the understanding, to blunt the feelings, and to inflame every bad passion ; and that those nations who eat little or no flesh, as the poor among the Scotch and Irish, were not inferior in size, strength, or courage to other men. His vegetable and milk diet afforded him in particular very sufficient nourishment ; for, when i last saw him, he was stil a tall, robust, and rather corpulent man, though upward of fourscore. Though he allow'd, and even revere'd, the *general* authority of the scriptures, yet he contended that the text had been vitiateed in those pasageës which

He seems to have takeen this idea from *Genesis* I, 28.

were repugnant to his system;* and for this he blame'd the priests and priestcraft, the onely names he use'd for the clergy and their function. He live'd a harmless, if not a useful life, and dye'd in 1768 or 1769, age'd upward of 90, perhap not sufficiently regreted, at the seat of a respectable gentleman, who admire'd our philosopher for his humanity, and his independent spirit, though he laugh'd at his curious notions [which, one may venture to suspect, he had neither candour to examine, nor sence to comprehend]. Agreeablely to his own desire, he was inter'd in Moffat church-yard, in a deep grave, at a distance from the other burying-placeës. His worthy patron erected a free-stone obelisk on the spot, with an epitaph descriptive of his virtues, and particularly of his protection of the animal creation.

*" Bene . . . placideque quiescas,
Terraque secura sit super ossa levis."*

" John Oswald was a native of Edinburgh. At an early age he elope'd from his parents, and

* This is not credible; the bible has evidently been written by persons, whether priests or laicks, of a very different way of thinking from our respectable philosopher, who either could not, or durst not openly, in this instance, dispel the clouds of prejudice and bigotry with which his infant mind had been carefully envelope'd.

enlisted as a private soldier in the 36th regiment. As soon as it was discover'd by his relations, an ensigncy was purchase'd for him in the 42d regiment.

“ In that capacity he went to the East-Indies, during the war before last, and there distinguish'd himself with great gallantry ; but, owing to a difference of opinion with general Macleod, then his commander in chief, he sold out, and, after a peregrination of about two years, among the brachmans of India, the Persians, &c. he arriv'd in Engleland, so change'd by the manners and dress he assume'd, as to be unknown to his friends.

“ He became a convert so much to the Hindoo faith, that the ferocity of the young soldier of fortune sunk into the mild philosophick manners of the Hindoo brachman. During his stay in Engleland he, uniformly, abstain'd from eating animal food : nay, so great was his abhorrence of *blood*, that, rather than pass through a *butchers* market, he would go any distance about. He brought up his children in the same way.

“ In 1790, being a warm admireër of the French revolution, he went to Paris, and there associate'd with the leaders of the Jacobin club. He was, however, a long time there without

being distinguish'd by any thing but his violent speeches. He live'd in a small hut, a short distance from Paris, and during his obscurity he was driven to such distress, that it is say'd, being truly reduce'd to *sans-culottes* in their clotheing, he turn'd out both his sons to feed on what they could pick up in the neighbouring gardens and forests, for they possess'd an equal antipathy with the father to animal food.

"Soon after this, Fortune smile'd on him. He propos'd to the convention to introduce the use of the pike, not onely in the army, but among the people. This proposal being accepted, he had under tuition an immense concourse of both sexes, to instruct in the use of that instrument. He was appointed colonel-commandant; and thus he was suddenly advance'd from the greatest poverty to a state of affluence.

"In 1793 he is say'd to have met his fate, for he was kil'd, together with both his sons, in an action with the advocates of royalty in La Vendée."* The name of "colonel Oswald" occurring in the campaign of 1796, this fact has been dispute'd; but the officer intended may be colonel Ebenezer Oswald, of America.

* *Secret history of the green-room*, London, 1795, II, 222 (a note).

The active and benevolent Howard utterly discarded animal foods, as wel as fermented and spirituous drinks, from his diet: water and the plainest vegetables sufficing him.*

In the village of West-Harlsey, near North-Allerton, lives a farmer, who is say'd not to have taste'd any kind of animal food from his cradle. He is a very lusty, good-looking man, wel known in Allerton-market.

Mister Richard Phillips, the publisher of this compilation, a lusty, healthy, active and wel-looking man, has desisted from animal food for upward of twenty years: and the compileër himself, induce'd to serious reflection, by the perusal of Mandevilles *Fable of the bees*, in the year 1772, being the 19th year of his age, has ever since, to the reviseal of this sheet, firmly adhere'd to a milk and vegetable diet, haveing, at least, never taste'd, dureing the whole course of those thirty years, a morsel of flesh, fish, or fowl, or any thing, to his knowlege, prepare'd in or with those substanceës or any extract thereof, unless, on one occasion, when tempted, by wet, cold and hunger, in the south of Scotland, he venture'd to eat a few potatos, drefs'd under the roast; nothing, less repugnant to his feelings,

* Aikins *View of his character*, &c. p. 222.

being to be had ; or except by ignorance or imposition ; unless, it may be, in eating eggs, which, however, deprives no animal of life, though it may prevent some from coming into the world to be murder'd and devour'd by others.

It is the less to be wonder'd at that Christians should addict themselves to animal food, as they *eat blood* and *things strangle'd* in direct opposition to their own religion, and the express prohibition of god himself. After the flood, when he declares to Noah and his sons, "Every moving thing that liveëth shal be meat for you ; even as the green herb have i giveën you all things ;"* the gift is upon this immediate condition: "But flesh, with the life thereof, which is the blood thereof, shal you not eat." Again, in the law dictateëd by god to Moses, he says, "It shal be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood."† Again ; "Moreover ye shal eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.‡ "I wil even," he declares, "set my face against that soul that eateth blood ; and wil cut him off from among his people : for the life of the flesh," he ads, "*is*

* *Genesis*, IX, 3. † *Leviticus*, III, 17. ‡ *Ibi*, VII, 26.

in the blood, and i have giveen it to you upon the altar, to make an atonement for your souls."*

This prohibition, it is wel known, the Jews themselves have all along obey'd and observe'd down to the present time. That such allso was the practice of the primitive or early Christians we learn from *The acts*; where they are told, in a letter from the apostles, " For it seem'd good to the holy ghost, and to us, to lay upon you no greater burden than these necessary things; THAT YE ABSTAIN from meats offer'd to idols, and FROM BLOOD."†

" We Christians," says *Octavius*, in Minucius Felix, dread the thoughts of murder, and cannot bear to look upon a carcase; and we so abhor human blood, that we abstain from that of beasts." " We are so cautious," says Tertullian, " of tasteing blood, that we abstain from things strangle'd, and even suffocateed beasts; and, therefor, when you have a mind to try whether we be Christians, you offer us puddings stuf'd

* *Ibi*, XVII, 10, 11. (The original is *lives* (as above, the *life* of the flesh) not *souls*, for the Jews of that period did not know they had *souls*, nor believe'd in their immortality.) This injunction is repeated in two other verses of the same chapter; and, again, in *Deuteronomy*, XII, 16, 23; and XV, 23.

† XV, 28, 29.

with blood.”* That this practice continue’d in the western church, to, at least, the middle of the eleventh century (for it is still observe’d in the eastern) is manifest from the words of cardinal Humbert: “for retaining,” say he, “the ancient useage or tradition of our ancestors, we, in like manner, do abominate these things: infomuch that a severe penance is impose’d on those, who, without extreme peril of life, do at any time feed on blood, or any animal dead of itself,”† The reverend doctor Grabe, an eminent Engleish divine, acknowledgeës certain “abuseës and defects” to have crept into our church, particularly baptism by bare sprinkleing, not mixing water with wine in the lords supper, and the eating of things strangle’d: all which

* *Apology.* These, it is presume’d, were what we now call *black-puddings*: a great luxury of modern Christians, at least in this country, at the anniversary of the birth of Christ, who, by the way, would not have touch’d one himself.

† Tolands *Nazarenus*, p. 44. “*N’est-il pas bien singulier,*” says M. Boulanger, “*que les Chrétiens l’abstiennent de viande [on fast-days], abstinence qui n’est ordonnée nulle part dans le nouveau testament, tandis qu’ils ne s’abstiennent point du sang, de boudin, et de la chair des animaux étouffés, qui sont absolument défendus par les apôtres, & aussi sévèrement que la fornication ?*” *Christianisme dévoilé*, p. 176.

abuseës, he says, we are guilty of, in opposition to "the ancient church all the world over," and the plain testimonys of the scriptures.* Let the consistent Christian defend himself against this charge as he can.

* Preface to *Essay on the doctrine of the apostles*, p. II.

CHAP. X.

HUMANITY.

As the use of animal food makes man cruel and barbarous, and to take delight in pain and torture, whence the fondness of the Romans for the shews of fighting gladiators, and wild-beasts, the Spaniards and Portuguese, for their bull-fests, their inquisition, and *auto da fê*, the Neapolitan for his *fiesta di cocagna*, and the Englishman for his bull- and bear-baitings, his cock-fights, his boxing-matches, his pleasures of the chase, &c. so the abstinence from that habit has an immediate tendency to soften the manners, and dispose the mind to receive uncommon satisfaction from the exercise of gentleness and humanity toward the minuteest objects of creation. It is not to be expected that a cannibal should pity the tortures of a subject of the holy inquisition; and as little emotion, perhaps, will the eater of beef and mutton experience from the beautiful and affecting pictures represented in the following anecdotes:

The philosopher Xenocrates, a severe and rigid moralist, gave numerous proofs of the be-

nevolence and humanity of his nature toward all creatures. One instance is particularly worthy of notice. A sparrow, pursue'd by a hawk, flew to him for refuge : he shelter'd it in his bosom, and release'd it as soon as the danger was over.* It is almost impossible that he could have devour'd animal-food. No one, at the same time, seems to have carry'd his affection to animals so far as St. Francis of Assise, who was wont to address hares, lambs, swallows, and grasshoppers by the endearing appellations of brothers and sisters. His charity extended itself even toward lice and worms, which he would not suffer to be kil'd, inasmuch as the psalmist hath say'd, " I am a worm."

Is not, asks Plutarch, the accustomeing of oneself to mildness and a humane temper of mind an admirable thing? For who could wrong or injure a man that is so sweetly and humanely dispose'd with respect to the ills of strangers that are not of his kind? I remember that three days ago, as I was discoursing, i made mention of a saying of Xenocrates, and how the Athenians gave judgement upon a certain person who had slay'd a liveing ram. For my part i cannot

* Aelian, B. 13, C. 31.

think him a worse criminal that torments a poor creature while liveing, than a man that shal take away its life and murder it.

Though the Mahometans, generally speaking, be a cruel sect, this proceeds chiefly, if not wholly, from their religious tenets, and is principally shewn in their sacrificeës, and toward those of a different persuasion. So far as religion is out of the question, the Turks, in particular, have the character of a humane disposition; and individuals may be found among all nations which profess the musfulman faith, who have giveën the strongest proofs of a tender and feeling heart. Such a one was Moulana Nafereddin Amer, one of the most venerable doctors of the court of Timour (improperly call'd Tamerlane), who could never consent so much as to kil a single sheep.* Doctor Smith found the Turks excessively pityful and good-nature'd toward dumb creatures, soon puting them out of their pain, if they were necesitateëd to kil them. Some, he says, buy birds on purpose to let them fly away, and return to the liberty of the woods and open air.†

The Gentoos are sociable, humane, and hospi-

* *History of Timur-Bec*, II, 54.

† *Remarks upon the Turks*, p. 103.

table, and during my residence in their country, says M. de Pagés, i never had occasion to observe a single instance of violence or dispute. They rear numerous herds of cattle ; but such is their veneration for these animals, on account of their useful and patient serviceës to man, that to kil or even maim one of them is deem'd a capital offence.*

Naufary, a small town, as we are told by the same traveler, has a fort, which belongs to the Marattas, and is surrounded with pagodas, gardens, and beautiful flower-plots. The unusual familiarity, common in this country, among all the different tribes of animals, which sport before us with the most careless indifference, is not a little surprising to a stranger. The birds of the air, undismay'd by our approach, perch upon the trees, and swarm among the branches, as if they conceive'd man to be of a nature equally quiet and inoffensive with themselves ; while the monkey and squirrel climb the wall, gambol on the house-top, and leap with confidence and alacrity from one bough to another over our heads. Even the most formidable quadrupeds seem to have lost their natural ferocity in the same harmless dispositions ; and hence the ap-

* *Travels thro' the world*, II, 27.

prehenſions commonly occaſion'd by the proximity of ſuch neighbours, no longer diſquiet the minds of the natives. Hapy effect of thoſe mild and innocent manners, whence have ariſen peace and protection to all the inferior animals.*

“ The people of Cambaia,” ſays *Pietro della Valle*, “are moſt part gentiles, and here, more than elſewhere, their vain ſuperſtitions are obſerve'd with rigour : wherefor we cauſe'd ourſelves to be conducted to ſee a famous hoſpital of birds of all ſorts, which, for being ſick, lame, deprive'd of their mates, or otherwiſe needing food and cure, are kept and tended there with diligence ; the men alſo who take care of them are maintain'd by the publick alms ; the Indian gentiles conceiveing it no leſs a work of charity to do good to beaſts than to men. The moſt curious thing i ſaw were certain little mice, which, being found orphans without fire or dam to tend them, were put into this hoſpital ; and a venerable old man with a white beard, keeping them in a box amongſt cotton, very diligently tended them with his ſpectacles on his noſe, giving them milk to eat with a birds feather, becauſe they were ſo little as yet they could eat nothing elſe ; and, as he told us, he intended, when they were

* *Ibi*, 22.

grown up, to let them go free whither they please'd.*

“The next morning,” continues this intelligent traveler, going about the city, we saw another hospital of goats, kids, sheep, and wethers, either sick or lame, and there were also some cocks, peacocks, and other animals, needing the same help, and kept together quietly enough in a great court; nor wanted there men and women lodge'd in little rooms of the same hospital, who had the care of them. In another place, we saw another hospital of cows and calves. Among the beasts there was also a Mahometan thief, who had both his hands cut off. Moreover, without one of the gates of the city, we saw another great troop of cows, calves, and goats, properly maintain'd at the publick charge.†”

* P. 35.

† P. 36, 37. See a further account of this hospital in Stavorinus's *Voyageës to the E. Indies*, II, 488; and of others, for the same purpose, in Ovingtons *Voyage to Surat*, p. 300; and Niebuhrs *Travels*, II, 405. “Once a year,” adds the former, “the charitable banian prepares a set banquet for all the flys that are in his house, and sets down before them, upon the floor or table, large shallow dishes of sweet milk and sugar mixt together, the most delicious fare of that liquorish little creature. At other times he extends his liberality to the pismires, and walks, with a bag of rice under his arm, two

In the city of Amedabad, in the province of Guzerat, according to M. Thevenot, was a hospital for birds, wherein the gentiles lodge'd all the sick birds they found, and fed them as long as they live'd, if they were indispos'd. Four-footed beasts had theirs also. "I saw in it," says he, "several oxen, camels, horsees, and other wounded beasts, who were look'd after, and well fed."*

"The bramins and banians, who religiously observe the law, not to kil any thing which has life and sensation, wil make the most moveing petitions, even in favour of loathsome vermin."†

The Gentoos never taste the flesh of any thing that has breathe'd the common air, nor pollute themselves with feeding on any thing endue'd with life; and are struck with astonishment at

or three miles foreward into the country, and stops, as he proceeds, at each ant-hill that he meets with, to leave behind him his benevolence, a handful or two of rice straw'd upon the ground, which is the belove'd dainty on which the hungry pismires feed, and their best reserve and store in time of need."

* *Travels in the Indies*, p. 11. See also in *The voyage and travaile of sir John Maundevile*, c. 19, "of the monkes that zeven here releef to babewynes, apes, and marmesettes, and to other bestes."

† *Forcens Voyage to Surat*.

the voracious appetites of the christians, who heap whole bilsks of fish upon their tables, and sacrifice whole hecatombs of animals to their gluttony. They cannot be tempted, either by the delicacy of the food, or for prevention of either sickness or death, to so enormous an offence as the tasteing of flesh. Vegetable products, and the milk of cattle, rice, and other sorts of grain, which nature affords in plenty, and they with innocence can enjoy, is the lawful nourishment they delight in.”*

“ I ask’d the bramin,” says a Danish missionary, “ if he thought it unlawful to eat fish or flesh. He reply’d that, “ Nature has plentyfully provide’d us with other food, so that we have no need of eating our fellow-creatures ; and ’tis writen in our law, that these very creatures, if devour’d by men in this, wil be their tormentors in the next world, biteing and tearing them with their teeth or trampleing them under foot : and because you Europeans drink strong liquors, and kil and eat your fellow-creatures, endue’d with five senseës as wel as your selves, i confess, we have an inbred averfion for you and ali that belongs to you.”†

* Ovingtons *Voyage to Surat*.

† *Thirty-four conferences*, &c. p. 276 : see, also p. 295.

The fins strictly forbidden in the Malabarish law are murder and killing any liveing creature.*

“ We,” says a Malabarian, “ neither kill nor eat of any liveing creature, because we believe the transmigration of souls, loaded with fins, into beasts. This opinion is strictly maintain’d among us, except onely by one sect who eat fish and fowl; and the poorer sort of them feed on the flesh of cows and rats for which reasons they are consider’d by the rest of the nation as unclean, and therefor oblig’d to keep at a distance from other men].”†

“ Some among us,” it is a Malabarian who speaks, “ eat nothing but *marakari* (or all sorts of garden-herbs and roots)... The other sorts of meat, are *kirei* (a garden root very much in use here), *wareikai* (or green figs ... made into soup), *kadarikai* (a sort of round fruit of a very agreeable odour), *pawakai*, (a fruit prickled without, full of kernels like beans), *mankai* (a green fruit, which, when boil’d, is good for eating), with several other fruits, which are eaten with milk, and sometimes with butter, or in broth prepar’d with several sorts of herbs. We keep to these simple eatables because they have been the food of many ageës pass’d; and we have a constant

* *Account of the Malabarians*, p. 17.

† *Ibi*, p. 19.

tradition among us, that this manner of eating is not onely wholesome to the body, but contributes to attain everlasting hapyness : and, on the contrary, they that make no difference between clean and unclean food shal be severely punish'd in the other world. . . One of our poets writes, that whoever abstains from the flesh of liveing creatures, all men and all sorts of liveing creatures regard such a man with the profoundest respect, and salute him with a thousand *schalam* ; and it is a receive'd opinion among us, that such as kil and eat the flesh of any creature endue'd with the five senseës cannot obtain the hapyness of the other world ; but his lot wil be to keep company with *Olina dudakkol* (the god of the dead and king of hel).”*

India, in short, of all the regions of the earth, is the onely publick theatre of justice and tenderness to brutes, and all liveing creatures ; for, not confineing murder to the killing of a man, they religiously abstain from takeing away the life of the meanest animal, mite, or flea.†

* *Ibi*, p. 76.

† Ovingtons *Voyage to Surat*, p. 296. See also *The voyages of John Struys*, p. 275. “ Those,” say the bramins, “ who have forsakeën the killing of all, are in the way to heaven.” Again : “ Behold the difference between the one

One of the greatest charitys of the Siamese is to give liberty to animals, which they buy of those that have takeen them in the fields.*

The South-Americans are a humane and amiable, but very indolent people. "Though the Indian women breed fowl and other domestick animals in their cottagées, they never eat them: and even conceive such a fondness for them, that they wil not even sel them, much less kil them with their own hands: so that if a Spaniard,

who eateth flesh, and him to whom it belonged. The first hath a momentary enjoyment, while the latter is deprive'd of existence." Again: "A fellow-creature should be spare'd, even by this analogy: the pain which a man suffereth when he is at the point of death." They even define religion, "Compassion for all things which have life." The Gentoos wil scarcely look upon a mangle'd carcase. A butcher with them is little less than a murderer, and of all vocations the most odious. (Ovington, p. 242.)

* Louberes *History of Siam*, p. 116. Their talapouns or priests cannot without sin kil any liveing creature, nay it is a crime with them to go a-hunting, to strike a beast, and to do it hurt any manner of way. The reason they give is, that beasts, haveing life as wel as we, are sensible of pain as wel as we, and since we are not wiling that any body should hurt us, it is not reasonable that we should hurt them. Nay, they accuse us of ingratitude, because we put to death innocent creatures, which have render'd us so many services. *Voyage to Siam by six Jesuits*, p. 302.

who is oblig'd to pass the night in one of their cottageës, offer ever so much money for a fowl, they refuse to part with it ; but this affectionate humanity is lost upon the insolent and unfeeling barbarian, who dispatches it himself, at which his landlady shrieks, dissolves in tears, and wrings her hands, as if it had been an only son.*

“I have often thought,” says Mandeville, “if it was not for the tyranny which custom usurps over us, that men of any tolerable good-nature could never be reconcile'd to the killing of so many animals for their dayly food, as long as the bountiful earth so plentifully provides them with varietys of vegetable daintys. I know that reason excites our compassion but faintly, and, therefor, i would not wonder how men should so little commiserate such imperfect creatures as cray-fish, oysters, cockles, and, indeed, all fish in general : as they are mute, and their inward formation, as wel as outward figure, vastly different from ours, they express themselves unintelligibly to us, and therefor 'tis not strange that their grief should not affect our understanding, which it cannot reach, for nothing stirs us to pity so effectually as when the symptoms of misery strike immediately upon our senseës, and i have seen people move'd at the noise a live lobster makes

* Juan & Ulloas *Voyage to S. America*, I, 425.

upon the spit, and could have kil'd half a dozen fowls with pleasure.* But in such perfect animals as sheep and oxen, in whom the heart, the brain, and nerves, differ so little from ours, and in whom the separation of the spirits from the blood, the organs of sense, and, consequently, feeling itself, are the same as they are in human creatures, i cannot imagine how a man, not harden'd in blood and massacre, is able to see a violent death, and the pangs of it, without concern.

“ In answer to this,” he continues, “ most people will think it sufficient to say, that things being allow'd to be made for the service of man, there can be no cruelty in putting creatures to the use they were design'd for;† but i have heard men make this reply, while their nature within them has reproach'd them with the falsehood of the assercion. There is of all the multitude not one man in ten but what wil own (if he was not

* For this reason, peradventure, these very humane persons would rather *boil* their live lobsters: Even “ the tender mercys of the wicked are cruel.” The cry or shriek of this animal, in its last sufferings, is say'd to resemble strongly that of a human creature, whose agonys would not be greater, nor, perhaps, different, in the same situation.

† The *sheep* is not so much “ design'd ” for the *man*, as the *man* is for the *tyger*; this animal being naturally carnivorous, which man is not: but *nature* and *justice*, or *humanity*, are not, allways, one and the same thing.

brought up in a slaughter-house) that of all trades he could never have been a *butcher*; and i question whether ever any body so much as kil'd a chicken without reluctancy the first time. Some people are not to be perswadeëd to taste of any creatures they have dayly seen and been acquainted with, while they were alive;* others extend their scruple no further than to their own poultry, and refuse to eat what they fed and took care of themselves; yet all of them wil feed heartyly and without remorse on beef, mutton, and fowls, when they are bought in the market. In this behaviour, methinks, there appears something like a consciousness of guilt, it looks as if they endeavour'd to save themselves from the imputation of a crime (which they know sticks somewhere) by removeing the cause of it as far as they can from themselves; and i can discover in it some strong marks of primitive pity and innocence, which all the arbitrary power of custom, and the violence of luxury, have not yet been able to conquer.

“What i build upon,” he says, “shal be told is a folly that wise men are not guilty of: i own it; but while it proceeds from a real passion inhereënt in our nature, it is sufficient to de-

* See a beautyful little anecdote to this effect in *Berquins Childrens friend*.

monstrate that we are born with a repugnancy to the killing, and, consequently, to the eating of animals ; for it is impossible that a natural appetite should ever prompt us to act, or desire others to do, what we have an aversion to, be it as foolish as it wil.*

It is wel observe'd by Cowper,

“ The heart is hard in nature, and unfit
For human fellowship, as being void
Of sympathy, and therefor dead alike
To love and friendship both, that is not please'd
With sight of animals enjoying life,
Nor feels their hapyness increafe his own.”

“ Consider,” says Tryon, “ how unpleaseing it would be to most people, to behold the dead carcaseës of beasts cut into pieceës, and mangle'd, and all over bloody ? and how nauseous, and frightful, a thing it would be to think of puting those *begore'd gobbets* into our mouths, and feeding ourselves thereon, did not continual use and custom make it familiar ? and how difficult a task would it be for many people to kil the beasts for their own food, until a little action of that kind and custom hardens them therein. How quickly allso wil the dead carcaseës putrefy and stink, defileing the elements, both earth and air ! How offensive are the placeës where flesh is kil'd

* *Fable of the bees*, I, 187, &c.

and fold ! How rude, cruel, fierce and violent are most of those who are employ'd therein ? In a word, there is nothing that is pleasant, or friendly, in the whole busyness, nor any one circumstance that is grateful to the innocent principle in man ; nay, the taste of most sorts of flesh is strong, fulsome, and smels of the original cruelty to all those that have, for any time, separate'd themselves from the eating thereof, or haveing communication with it. . . . Is there any comparison to be made between a herb-market, and a flesh-market ? In one a thousand piecees of the dead carcasees of various creatures lye stinking, the chanel running with blood, and all the placees full of excrements, ordure, garbage, grease, and filthyness, sending forth dismal, poisonous scents, enough to corrupt the very air. In the other, you have delicate fruits of most excellent tastes, wholesome medicinal herbs, savoury grains, and most beautiful, fragrant flowers, whose various scents, colours, &c. make at once a banquet to all the sensees, and refresh the very souls of such 'as' pass through them, and perfume all the circumambient air with redolent exhalations. This was the place, and food, ordain'd for mankind in the begining. The lord planted a garden for him, replenish'd with all manner of ravishing fruits and herbs : there 'were' no flesh-markets nor shambles talk'd of

in the primitive times ; *But every green herb, fruit, and seed, shall be for food to man*, say'th the creator : ' and ' if it had been stil observe'd, man had not contracted so many diseaseës in his body, and cruel viceës in his soul, by makeing his throat an open sepulchre, wherein to entomb the dead bodys of beasts ; nor should the noble image of the deity have been thus shamefully de-file'd with brutalitys."*

" When M. Bougainville first landed on the Malouine, or Falklands-lands, the birds suffer'd themselves to be takeën with the hand, and some would come and settle upon people that stood stil ; so true it is that man does not bear a characteristick mark of ferocity, by which mere instinct is capable of pointing out, to these weak animals, the being that lives upon their blood. This confidence was not of long duration with them ; for they soon learn'd to mistrust their most cruel enemys."†

The principal quadrupeds which are addicted by nature to vegetable food, are the elephant, the rhinoceros, the hippopotamus, the camelpard, the camel and dromedary ; the bul, the buffalo ; the horse, the a, the zebra ; the sheep, the goat, the deer, the antelope, the elk,

* *Way to health*, &c. p. 329.

† *Voyage round the world*, (by Forster), p. 39.

the hog, and many others. The chief birds of this description, are the ostrich, the emu, the casfowary, the goose, &c. The fresh-water-fishes are partly giveen to prey upon each other, and partly subsist on weeds and vegetables: but those which live in the sea are universally piscivorous: at least with a single exception, that of the BARBEL, as we learn from the *Halieuticks* of Oppian, an ancient poet, thus render'd in English:

“ Barbels, unlike the rest, are just and mild,
No fish they harm, by them no seas are spoil'd;
Nor on their own, nor different kinds they prey,
But equal laws of common right obey,
Undreaded they with guiltless pleasure feed,
On fat'ning slime, or bite the sea-grown weed.
The good and just are heavens peculiar care:
All ravenous kinds the sacred barbel spare;
Nor wil, though hungry, seize the gentle fry,
But give the look, and, pitying, pass them by.” *

As a proof of the havock committed by man upon his fellow-creatures, it is say'd that, at Paris, there are four thousand selers of oysters, and that fifteen hundred large oxen, and above sixteen thousand sheep, calves, or hogs, beside a prodigious quantity of poultry and wild fowls, are eaten there every day.† In a daily paper of

* B. 2. V. 1054.

† *Saint-Everemoniana*, as quoteed by Bayle, who bids his

1785, it is alledge'd that the quantity of provisions consume'd annually in London is as follows:

" Black cattle - - - -	98,224
Sheep and lambs - - -	7[0],125
Calves - - - - -	194,760
Swine - - - - -	186,932
Pigs - - - - -	52,000

Poultry and wild-fowl innumerable.

Mackarel sold at Billingsgate - 14,740,000

Oysters, bushels - - - - - 105,536

Small boats, with [turbot], cod,
haddock, whiteing, [herrings,]
besides great quantities of river
and salt-fish - - - - - 11,438"*

" With respect to myself," says Montaigne, " i have never been able to see, once, without affliction, an innocent beast, which is without defence, and from which we receive no offence, pursue'd and kil'd : and, as it commonly hapens," he ads, " that the stag, feeling himself out of breath and strength, haveing, moreover, no other remedy, yields and renders himself to us

readers judge what must be consume'd in those countrys where they eat more, and feed more upon flesh. (*Dictionary*, Ovid.)

* *General advertiser*, December 19th. Th's account, however, is certainly erroneous, and much underrateed.

who pursue him, craving mercy of us by his tears,

— *questuque cruentus*

Atque imploranti similis, §

this has ever appear'd to me a very disagreeable sight."†

"I can remember," says lord Chesterfield, "when i was a young man at the university, being so much affected with that very pathetick speech, which Ovid has put into the mouth of Pythagoras, against eating the flesh of animals, that it was some time before i could bring myself to our college-mutton again, with some inward doubt, whether i was not making myself an accomplice to a murder. My scruples remain'd unreconcil'd to the committing [of] so horrid a meal, til, upon serious reflection, i became convince'd of its legality, from the general order of Nature, who has institute'd the universal preying [of the stronger] upon the weaker as one of her first principles; though to me it has ever appear'd an incomprehensible mystery, that she who could not be restrain'd by any want of

§ *Aeneid*, L. 7, V. 501.

"Pierce'd with the dart, the bleeding fawn, in vain,
Flies back for refuge to his home again;
Complains with human tears, and human sighs,
And begs for aid, with unavailing crys."

† *Esais*, L. 2, C. 11.

materials from furnishing supplies for the support of her various offspring, should lay them under the necessity of devouring one another.* I know not," he adds, "whether it is from the clergys haveing look'd upon this subject as too trivial for their notice, that we find them more silent upon it than could be wish'd : for, as slaughter is at present no branch of the priesthood, it is to be presume'd they have as much compassion as other men. The Spectator has exclaim'd against the cruelty of roasting lobsters alive, and of whipping pigs to death : but the misfortune is, the writings of an Addison are seldom read by cooks and butchers. As to the thinking part of mankind, it has allways been convince'd, i believe, that, however conformable to the general rule of nature our devouring animals may be, we are nevertheless under indelible obligations, to prevent their suffering any degree of pain, more than is absolutely unavoidable. But this conviction lyes in such hands [his own for one], that i fear not one poor creature in a million has ever fare'd the better for it, and i believe never wil ; since people of condition, the only source from whence this pity is to flow [and who have seldom more huma-

* " Who" is this female personification, " Nature," what are " her" principles, and where does " she" reside ?

nity than their neighbours], are so far from inculcateing it to those beneath them, that a very few years ago, they suffer'd themselves to be entertain'd at a publick theatre, by the performancees of an unhapy company of animals, who could onely have been made actors by the utmost energy of whipcord and starveing.†

“ Could the figure, instincts, and qualitys of birds, beasts, insects, reptiles and fish,” says sir William Jones, “ be ascertain'd, either on the plan of Buffon, or on that of Linnaeus, without giveing pain to the objects of our examination, few studys would afford us more solid instruction, or more exquisite delight; but i never could learn by what right, nor conceive with what feelings, a naturalist can occasion the misery of an innocent bird, and leave its young, perhap, to perish in a cold nest, because it has gay plumage, and has never been accurately delineateed, or deprive even a butterfly of its natural enjoyments, because it has the misfortune to be rare or beautiful; nor shall i ever forget the couplet of Firdausi, for which Sadi, who cites it with applause, pours blessings on his departed spirit :

“ Ah! spare yon emmet, rich in hoarded grain;
He lives with pleasure, and he dyes with pain.”*

† *World*, Num. 190.

“ Man is that link of the chain of universal existence, by which spiritual and corporeal beings are uniteed : as the numbers and variety of the latter his inferiors are allmost infinite, so, probably, are those of the former his superiors ; and as we see that the lives and happiness of those below us are dependent on our wills, we may reasonably conclude that our lives and happiness are equally dependent on the wills of those above us... Should this analogy be well founded, how criminal will our account appear, when lay'd before the just and impartial judge ! How will man, that sanguinary tyrant, be able to excuse himself from the charge of these innumerable crueltys inflicted on his offending subjects committed to his care, form'd for his benefit, and place'd under his authority, by their common father ? whose mercy is over all his works, and who expects that this authority should be exercise'd not onely with tenderness and mercy, but in conformity to the laws of justice and gratitude. But to what horrid deviations from these benevolent intentions we are daily witnesses ! No small part of mankind derive their chief amusements from the deaths and sufferings of inferior animals ; a much greater, con-

* *Asiatic researches*, IV, 12.

sider them onely as engines of wood or iron, useful in their severall occupations. The carman drives his horse, and the carpenter his nail, by repeated blows; and so long as these produce the desire'd effect, and they both go, they neither reflect nor care whether either of them have any sense of feeling. The butcher knocks down the stately ox with no more compassion than the blacksmith hammers a horse-shoe, and plungeës his knife into the throat of the innocent lamb, with as little reluctance as the tailor sticks his needle into the collar of a coat. If there are some few, who, form'd in a softer mould, view with pity the sufferings of these defenceless creatures, there is scarce one who entertains the least idea, that justice or gratitude can be due to their merits or their serviceës. The social and friendly dog is hang'd without remorse, if, by barking, in defence of his masters person and property, he happens unknowingly to disturb his rest; the generous horse, who has carry'd his ungrateful master for many years, with ease and safety, worn out with age and infirmitys contracted in his service, is by him condemn'd to end his miserable days in a dust-cart, where the more he exerts his little remains of spirit, the more he is whip'd, to save his stupid driveër the trouble of whipping some other, less obedient to the lash. Sometimes,

having been taught the practice of many unnatural and uselefs feats in a rideing-house, he is, at last, turn'd out and consign'd to the dominion of a hackney-coachman, by whom he is every day corrected for performing those tricks which he has learn'd under so long and severe a discipline. The slugish bear, in contradiction to his nature, is taught to dance, for the diversion of a malignant mob, by placing red-hot irons under his feet; and the majestick bul is torture'd by every mode which malice can invent, for no offence but that he is gentle, and unwilling to assail his diabolical tormentors. These, and innumerable other acts of cruelty, injustice, and ingratitude, are every day committed, not onely with impunity, but without censure, and even without observation; but we may be asure'd that they cannot finally pass away unnoticed and unretaliated. The law of self-defence undoubtedly justfys us in destroying those animals which would destroy us, which injure our propertys, or annoy our persons;* but not even these, whenever their situation incapacitates them from hurting us. I know of no right which we have to shoot a bear on an

* However this may be, it is by no means probable or consistent that the vermin or minute animals (exclusive of worms)

inaccessible iland of ice, or an eagle on the mountains top, whose lives cannot injure us, nor deaths procure us any benefit.* We are unable to give life, and, therefor, owe not wantonly to take it away from the meanest insect, without sufficient reason; they all receive it from the same benevolent hand as ourselves, and have, therefor, an equal right to enjoy it. God has been pleas'd to create numberless animals intended for our sustenance; and that they are so intended, the agreeable flavour of their flesh to our palates, and the wholesome nutriment which it administers to our stomachs, are sufficient proofs: these, as they are form'd for our use, propagate'd by our culture, and fed by our care, we have certainly a right to deprive of

which nature has appropriated to particular beasts, birds, and fishes, and of which no less than three or four distinct species are peculiar to man, were intentionally plac'd in those respective situations merely to be destroy'd by the creatures upon which they were so destin'd to feed. If god made *man*, or there be any *intention* in *nature*, the life of the *louse*, which is as natural to him as his frame of body, is equally sacred and inviolable with his own.

* If the benefit resulting from injustice or inhumanity be a sufficient reason or apology for its commission, a man will be equally justifiable in takeing away the life of another, his friend, parent, or child, as in the death, on that account, of any inferior animal, and even the more in proportion as the benefit attain'd was the greater.

life, because it is giveen and preserve'd to them on that condition;* but this should allways be perform'd with all the tendernefs and compassion which fo disagreeable an office wil permit; and no circumstanceës owe to be omited, which can render their executions as quick and eafey as poffible but, if there are any whole taltes are fo vitiateëd, and whose hearts are fo harden'd, as to delight in fuch inhuman sacrificeës, and to partake of them without remorse, they should be look'd upon as daemons in human fapes, and expect a retaliation of thofe tortures which they have inflicted on the innocent, for the gratification of their own deprave'd and unnatural appetites. So violent are the paffions of anger and revenge in the human breaft, that it is not wonderful that men should perfecute their real or imaginary enemys with cruelty and malevolence; but that there should exift in nature

* This is mere fudge: there is neither evidence nor probability, that any one animal is "intended" for the "fufenance of another, more efpecially by the privation of its life. The lamb is no more "intended" to be devour'd by the wolf, than the man by the tyger or other beaft of prey, which experience equally "the agreeable flavour of his flefh," and "the wholefome nutriment it adminifters to their ftomachs;" nor are many millions of animals ever tafteëd by man: fuch reasoning is perfectly ridiculous!

a being who can receive pleasure from giving pain, would be totally incredible, if we were not convince'd, by melancholy experience, that there are not onely many, but this unaccountable disposition is in some manner inherent in the nature of man;* for, as he cannot be taught by example, nor led to it by temptation, nor prompted to it by interest, it must be derive'd from his native constitution.† ... We see children laughing at the miseries which they inflict on every unfortunate animal which comes within their power : all savageës are ingenious in contriveing, and happy in executeing the most exquisite tortures, and [not alone] the common people of all countrys are delighted with nothing so much as [horse-raceës , bul-baitings, prize-fightings, executions, and all spectacles of cruelty and horror. . . . They arm cocks with artificial weapons, which nature had kindly deny'd to their malevolence, and with shouts of applause and triumph, see them plunge them into each others hearts : they view with delight the trembling deer, and

* That is in a state of society, influence'd by superstition, pride, and a variety of prejudiceës equally unnatural and absurd.

† The converse of all this is true : he is certainly "taught by example, led by temptation," and "prompted by [what he thinks his] interest." Man, in a state of nature, would, at least, be as harmless as an ourang-outang.

defenceless hare, flying for hours in the utmost agonys of terrour and despair, and, at last, sinking under fatigue, devour'd by their merciless pursuers : they see, with joy, the beautiful pheasant, and harmless partridge, drop from their flight, weltering in their blood, or perhap, perishing with wounds and hunger, under the cover of some friendly thicket, to which they have in vain retreated for safety ;* they triumph over the unsuspecting fish, which they have de-

* There can be no rational doubt that those who now take delight in the wanton destruction of innocent animals, possessing, like man, in some degree, intellect and ideas, and, for the most part, an equal, or, in some instances, it is credible, a much greater degree of sensibility, with or than himself, would, in case there were no law which render'd it a capital felony to kil a man, shoot poor people for their pleasure, without compunction, or even with still more satisfaction than they find in their present pursuits, inasmuch as a man would appear of more consequence than a hare or a partridge, and "to bring him down" be regarded as a masterpiece of skil. That this is the more possible to take place may be infer'd from its adoption in a foreign, but christian country, lately under the English government. To oppose the Bosjesmans, a savage tribe of Hottentots, the Dutch farmers, at the Cape of Good-hope, "generally cross the desert in partys, and strongly arm'd. The poor savage, driveen, by imperious want, to carry off an ox or a sheep to his starving family, who have no other abode than the caverns of the mountains, often pays, in the attempt, the forfeit of his life ; but it RARELY HAPENS that any of the colonists fall by his

coy'd, by an insidious pretence of feeding, and drag him from his native element by a hook fix'd to, and tearing out, his entrails : and, to add to all this, they spare neither labour nor expence to preserve and propagate these innocent animals, for no other end but to multiply the objects of their persecution. What name should we bestow on a SUPERIOR BEING, whose whole endeavours were employ'd, and whose whole pleasure consisted in terrifying, ensnareing, tormenting, and destroying mankind ? whose SUPERIOR FACULTYS were exerted in fomenting animosities amongst them, in contriveing engines of destruction, and inciteing them to use them in maiming and murdering each other ? whose power over them was employ'd in assisting the rapacious, deceiveing the simple, and oppressing the innocent ? who,

hands : yet the name of Bosjesman is held in horror and detestation ; and a farmer thinks he cannot proclaim a more meritorious action than the murder of one of these people. A boor, from Graaf-Reynet, being ask'd, in the secretarys office, if the savageës were numerous or troublesome on the road, reply'd, he had ONLY SHOT FOUR, with as much composure and indifference as if he had been speaking of FOUR PARTRIDGEES." " I myself," says the respectable authour, " have hear'd one of the HUMANE COLONISTS [then ENGLISH SUBJECTS] boast of haveing destroy'd, with his own hands, near THREE hundred of THESE UNFORTUNATE WRETCHES." (*Barrows Travels*, p. 85.)

without provocation, or advantage, should continue from day to day, void of all pity and remorse, thus to torment mankind for diversion, and, at the same time, endeavour, with the utmost care, to preserve their lives, and to propagate their species, in order to increase the number of victims devoteëd to his malevolence, and be delighted in proportion to the miseries which he occasion'd? I say, what name detestable enough could we find for such a being? yet, if we impartially consider the case, and our intermediate situation, we must acknowledge, that, with respect to inferior animals, just such a being is a sportsman.*

* Soame Jenyns, *Disquisition II. on cruelty to inferior animals* (Works, III, 186).—"Such a being is a sportsman!" "O, most lame and impotent conclusion!" but the ingenious writer ends his eclogue of *The 'squire and the parson*, with a similar subterfuge.

THE END.

"THIS I HAVE CONSIDER'D: BUT TIGERS
EAT MEN; AND THE OPINION OF THE WORLD
IS HARD TO BE DEFEATED."

HEETOPADES.

